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SOCIAL JUSTICE

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Founded 1936 by Father Coughlin

The Suppressed Truth

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Reply to a Statement Of Apostolic Delegate

Catholic 'Hearst Chain' Press, Denver Register, In Attack on Silent Priest

Story Calls Fr. Coughlin 'Disobedient'

Msgr. Smith's 'Review' of Case Widely Spread on Eve of Statement from Washington

SOCIAL JUSTICE has warned its readers repeatedly to be on the lookout for a "smear" campaign.

The entrenched exploiters whose racket is threatened by any application of social justice principles in this country have long been gunning for Father Coughlin and **SOCIAL JUSTICE.**

In his temporary absence from the radio and from the personal direction of his newspaper the opportunity was ripe for a campaign of "smearing" which might alienate our readers and break up the radio following of Father Coughlin before the Committee of Five Million could get under way to save it.

Smear Starts in Catholic Press

Frankly, we did not look for this smear campaign to come—of all places—from the Catholic press and, of all charges, the one **that Father Coughlin in keeping silent is being disobedient to his church.**

The article, five columns long, and purportedly written by a Monsignor Matthew Smith, editor and manager of the Denver Register, is being widely quoted in Catholic newspapers. The article is libelous and if we were in Father Coughlin's shoes we would be tempted to have the publisher in the courts of justice on a suit for damages.

The Register is a Catholic chain newspaper. It is the Hearst of Catholic journalism;

(Continued on Page 6)

We Cannot Stop!

I know that Father Coughlin is an obedient priest. He cannot give his consent to our rallies, but in two years of association with him I know how his great heart loves social justice. As chairman of the Committee of Five Million I cannot let the people down. No fewer than 40,000 persons this week have begged me to carry on this fight for social justice and the restoration of our great leader to the radio. We cannot stop; WE MUST CARRY ON!

Walter W. Bantsche

Holy See Issues Statement

On Saturday evening, November 20, contemporary with the closing of a week's meeting of the American bishops of the Catholic church in Washington, D. C., the Apostolic Delegate, Amleto Cicognani, also at Washington, issued the following statement to the newspapers:

"The Holy See regards as just and timely the correction which the Archbishop of Detroit made in reference to the remarks of Father Coughlin published October 5, 1937.

"Every Bishop has not only the right, but the duty to supervise Catholic teaching in his diocese. Any priest who feels aggrieved with the action of his Bishop through the exercise of such supervision, has the right of orderly recourse to The Holy See.

"But in loyalty to the Church, he also has the duty of using his influence to keep the matter from being made the occasion of public agitation and thus possibly creating confusion in the minds of many Catholics."

Editor's' Note: In order to allay, if possible, some of this confusion which newspapers already have created by their "interpretation" of this press release, the readers of SOCIAL JUSTICE should be cautioned against the mistake into which some careless editors fell.

The words "Holy See" as used in the press release from Washington, D. C., do not mean "Pope Pius XI," any more than the term "chancery office" or "the United States government" mean Archbishop Mooney or President Roosevelt, respectively.

In the absence of any further information than the press release itself, it is reasonable to presume that the above press statement represents a "meeting of minds" of the executive committee of American bishops at their Washington meeting, which statement has been given "official" approval.

Holy See Never Heard Father Coughlin's Side

In Sunday newspapers of the nation and in columns of editorial comment during the week the American people have been told in effect that **"Rome has cracked down on Father Coughlin."**

Since the Apostolic Delegate at Washington, D. C., speaking on behalf of "the Holy See" chose to use the newspapers relative to Father Coughlin, **SOCIAL JUSTICE** feels freely justified in answering the Apostolic Delegate and "the Holy See" in the same manner.

At the outset let it be clearly understood that **neither "the Holy See" nor the Apostolic Delegate have formally communicated with Father Coughlin.**

Let it be further understood by all that **neither "the Holy See" nor the Apostolic Delegate has ever heard Father Coughlin's side of the case**—especially that part about "causing public confusion."

And, finally, let it be emphasized that substantial facts pertinent to the "confusion," which are in the possession of **SOCIAL JUSTICE,** have never been made known either to the Holy See or to the Apostolic Delegate, **and have never been asked for!**

Father Coughlin Made Two Statements

Father Coughlin has made only two statements relative to this entire controversy. The first expressed his attitude toward the C.I.O. and the appointment of ex-Kluxer Hugo Black to the United States Supreme Court.

The second, attributed to Father Coughlin but actually made by his office, told of the radio priest's decision to cancel his broadcasting contracts. Father Coughlin has never blamed any person for this cancellation. It was the public press that started naming the persons responsible.

As a result of inexpert releases to the press, confusion has been piled upon confusion. **Millions of persons believe, incorrectly, that Archbishop Mooney silenced Father Coughlin.** Millions more have gained the incorrect impression from reading the daily newspapers that Father Coughlin **was chastized for criticizing the president and for "opposing the C.I.O."**

For example, a dispatch by the United Press, servicing approximately 30-million readers now says:

"The Pope's action, said -In authoritative Catholic circles to be almost without parallel, consisted of a public statement approving the action of the Rev. Edward Mooney, Archbishop of Detroit, in reproving Coughlin for criticizing President Roosevelt.

"The Pope characterizes as 'just and timely' the action taken by Mooney in ordering Coughlin to cease his public criticism of president Roosevelt.'"

Church Needs Good Press Agent

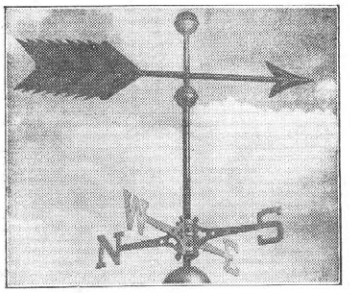
It is regrettable that such confusion has been created in the minds of the public by church authorities who are blaming Father Coughlin for "agitating the public" when they themselves, by inexpert press releases, must accept the responsibility for tying up "the Holy See," indirectly, with the New Deal.

What the Catholic Church needs in America is the services of a press department with as competent knowledge of public relations and journalism as the bishops have of theology and Canon law.

Confusion is here. Does the Apostolic Delegate expect Father Coughlin to undo it all?

The answer to this question, together with a disclosure of facts which church authorities did not possess in arriving at their conclusions, is published on page 3 in this issue.

Bear in mind that those who have indirectly condemned Father Coughlin for causing the confusion **have not heard his side of the case and did not attempt to acquire all the facts** before they issued the statement which inferentially condemns the Pastor of the Shrine of the Little Flower.



THE INDICATOR

"THE great scourge of our time, the wastage and degradation of human lives through unemployment, arises from the great change which has increasingly restricted the access to and the ownership of the means of production.

"It would be a mistake to ascribe this fact wholly to monetary causes. In England, the thing was to a great extent brought about by ordinary violence and despoilation, by the Statute of Frauds, and similar measures. But that the contract of the gainful monetary loan, practiced not by bankers alone, but in different forms by the numerous body of bond, mortgage and debenture holders, has caused a steady gravitation of real wealth out of the hands of the producer into the hands of the money lender, and has thus enormously helped and accelerated the maldistribution of wealth. Of this there can be no possible doubt.

* * *

"One voice alone continues to speak clearly on the matter, a voice to which those who profess obedience to it fail most singularly to listen, or even when they listen, make its most telling and specific utterances coincide with an inexplicable hiatus in their attention.

"They will vaguely admit the 'misery and wretchedness pressing so unjustly on the majority of the working class,' but become conveniently deaf when Pope Leo goes on to say that the mischief has been increased **'by rapacious usury which, although more than once condemned by the Church, is nevertheless and with like injustice, still practiced by covetous and grasping men.'**

"If these words of the Holy Father do not refer to the great network of secured profit-bearing loans which today embraces our economic life, what in the name of creation do they refer to?"

* * *

This explosion, over the blindness and deafness of those whose duty it is to understand and put in practice the encyclical instructions of the Popes, is the way J. L. Benvenisti, a well known British economist and student of theology, chooses to express his censure of those leaders of the people.

Throughout his book "**The Iniquitous Contract**," reviewed some weeks ago in **SOCIAL JUSTICE**, he contends that usury is the root evil of our economic system, that it is positively immoral, that it was outlawed by Christian teaching in the Middle Ages and that it is tolerated today only because it grew up gradually in our midst until it was accepted as inescapable because it was so widespread.

* * *

Benvenisti is merely another one of the countless brilliant minds who agree with Father Coughlin that usury, and the creation of money out of debt, are cancerous growths on the body of modern capitalism which must be removed or death, represented by some for of Communism, will ensue.

WE quote Benvenisti, as we have quoted Hilaire Belloc, for the purpose of silencing finally and forever the cry of the destructionists-to-social-justice that Father stands alone, therefore he must be wrong.

* * *

Benvenisti is brilliant in his denunciation of the money lenders. His clear-cut reasoning shows them in their true light — as parasites on the productive members of society.

As he points out, furthermore, they are really worse than parasites. They are parasites who bar all risk for themselves although the productive enterprise from which they get their sustenance (usury) necessarily entails constant risk.

Interest under such circumstances becomes an instrument for the concentration of wealth in a few hands which works with mathematical precision. That is the very essence of usury.

* * *

The money-lender can only profit if there is productive enterprise. **The only justification for borrowing or lending is the production of new wealth to be added to the store of the community's (or the nation's) wealth.**

If an enterprise is not productive of new wealth, then there is nothing to divide. The producer, under our present system of usury, must sacrifice some of his wealth (most often wealth that is necessary to keep him in action as a producer) so that the parasitical money-lender may have his "pound of flesh."

* * *

Thus the producer is made poorer, less able to produce, and the money-lender (who does not produce) is made wealthier, thus removing more and more wealth from the sum total of productive effort necessary to maintain employment and to supply the needs of the community (or nation).

* * *

BENVENISTI'S exposure of the money-lender as a protected parasite is parallel to Father Coughlin's preachments against non-productive loans of any kind.

* * *

We quote his statement in full as a memory-freshening foot note to Father Coughlin's many discourses and writings on non-productive loans and the way they undermine the stability of society:

"When we borrow from a bank for some productive purpose, the depositor (that is, the original money-lender) is, through the mouth of the banker, saying to us something like this: 'I have rights over the existing stock of goods, various combinations of which constitute capital investments, and I am in fact the virtual owner of a portion of them. Now I do not know how to make the necessary combinations in these materials, so as to produce real wealth.

" 'I could not, for instance, combine together bricks, timber and food so as to produce a house, and even if I could I don't know whether I could find anybody who would be willing to give me anything in exchange for the house, and I certainly don't know whether I could find anybody anywhere who would give me that bit of surplus that would alone make the transaction worth my while. I don't want just the equivalent of what I spend, I want that little something extra—something some others haven't got and some others have got, the thing we have agreed to call profit.

* * *

" 'Now I have no intention whatever of using the goods over which I have dominion till I can be certain of that profit. But if you think you can bring about the necessary combinations, I will make a bargain with you. You are going to hand over your house and business in my keeping, and then I will give you some bricks and timber and some food, and if you can successfully produce a house and get me not only the equivalent value of the bricks and the timber, and the food, but that little extra something I have spoken of, I will go shares with you in that little something.

" 'But if you fail, and particularly if you waste the food, that is if your workmen eat up the food without giving the desired result, I will seize your house and your business and turn you and your family into the street.'

* * *

"A FAIR and reasonable reply to such a proposition would surely be something like this: 'Thank you for nothing. You say you are the virtual owner of these bricks and this food. May I point out that the end of bricks is to make houses for people to live in, and the end of food is to be eaten. If you are too lazy, too incompetent or too cautious to secure the achivement of that end, and if in consequence these goods go unused, you forfeit your title to them, for ownership is a trust, and by your own showing you have proved yourself unfit for it. My offer is therefore as follows:

* * *

" 'I will undertake to try and use these goods to the best advantage and I will give you a fair share of any profit that there is. I am known in the town as a trustworthy and industrious person, and if there is a profit to be made, I am as likely to make it as another. But as for your suggestion to take my house and business in pawn—that is to say that I shall be penalized because you cannot do your job—it is so outrageous that I will not even discuss it with you.'

"Throughout the foregoing, I have made the working assumption that the money lent out by a bank is actually the same money that its depositors have placed there. (I here use 'money' in the ordinary sense of sums placed to the credit of depositors.)

"This theory has a closer relation to the truth than the opposite, according to which there is no relation whatever between a bank's loans and its deposits, the money loaned by bankers being 'invented out of nothing.' "

Some Facts on the Other Side Of the Father Coughlin Question

Did Archbishop Silence Fr. Coughlin? Did Priest Deny Archbishop's Right to Supervise Him? Did He Use His Influence to Stop Public Agitation?

The official statement issued from Washington, D. C., in the name of "the Holy See" (Page 1), refers to a press release given out on October 7, by Archbishop Mooney of Detroit.

The complete text of the archbishop's statement is reprinted in an adjoining column.

The reader will discover that two faults are found with Father Coughlin's remarks:

The archbishop **condemned Father Coughlin for using the words, "personal stupidity,"** in criticizing President Roosevelt's appointment of ex-Kluxer Black to the Supreme Court.

He also **took issue with Father Coughlin for the manner in which the latter criticized the C.I.O.**

What Fr. Coughlin Really Said

Father Coughlin's direct words on these subjects were as follows:

"In my position as a priest, while I have been silent in advising my followers to join or not join the C.I.O., I could never adopt the questionable policy of telling them to join it with the hope of purifying it by boring from within.

"It would be the same thing for me to advocate Catholics joining the Mohammedan church or for Knights of Columbus to join the Masons.

"It is my hope Justice Black will live to be 200 years old and occupy a seat on the Supreme Court bench until his death.

"May he be a monument to the New Deal attempt to destroy the independence of the Supreme Court, of Mr. Roosevelt's personal stupidity in appointing him and of the United States Senate's tendency to rubber stamp practically all New Deal proposals."

This statement says plainly that, "as a priest," Father Coughlin "would not advise his people either to join or not to in the C.I.O."

In other words, Father Coughlin is not guilty of the Archbishop's charge that he ever said that for a Catholic to join the C.I.O. is analogous to a Catholic's joining the Mohammedan religion.

Hit at "Boring From Within"

Father Coughlin condemned the process of boring from within an organization with the hope of stealing its leadership. "Boring from within" the ranks of the C.I.O. by Catholics or by anybody else, so inferred the priest, should be condemned just as strongly as should Catholics be condemned for boring from within the Mohammedan ranks.

The words are there for the reader to read. Archbishop Mooney completely missed the point, as he interpreted Father Coughlin's words to mean that the C.I.O. was inherently as immoral as Mohammedism, as far as a Catholic is concerned.

The archbishop then went far afield when he said: **"No Catholic Church authority has ever asserted that the C.I.O. is incompatible with Catholicity on the basis of its publicly stated principles."** He forgot that publicly stated principles are inconsequential when squared with publicly known facts and actions. He forgot the yardstick presented for us by Jesus Christ, Who said: **"A tree is known by its fruits."** The Master did not say: "A tree shall be known by its leaves."

Fruits of C.I.O. Is Real Test

Father Coughlin knew this. He knew of the seizure and destruction of private property, of the political ambitions of the C.I.O., of its class struggle, of its heinous record of contract-breaking and of hundreds of other public actions which spoke louder than publicized statements.

The Archbishop of Detroit incorrectly assumes that Father Coughlin wished to keep every Catholic out of the C.I.O. when the priest made no such statement but simply condemned the policy of boring from within an organization in forceful language.

When the archbishop withheld his imprimatur on Father Coughlin's polite and clarifying reply to this press release, Father Coughlin canceled his broadcasts.

The public press, incorrectly, blamed this on the archbishop. **Father Coughlin never blamed the archbishop for this nor did SOCIAL JUSTICE.**

No Question Of Censorship

Never once did Father Coughlin even intimate that he wished to be free of censorship, or that he questioned the right of his archbishop reasonably to supervise his writings.

Statements by persons not authorized to speak for him have built up an erroneous case against Father Coughlin on this question of censorship.

Archbishop Mooney knows beyond all doubt that Father Coughlin is completely obedient in the matter of censorship and has no desire to broadcast or to write free from censorship.

Archbishop Mooney's statement has been published far and wide. By millions of persons it was misinterpreted to be an indirect benediction to the C.I.O. Even the C.I.O. candidates for political office in Detroit so interpreted it, as evidenced by the statement made by Patrick O'Brien, C.I.O. candidate for mayor, and by Richard Frankensteen, C.I.O. candidate for councilman.

"I Can Take Care of the Press'

Monsignor William Murphy sat in with Archbishop Mooney and Father Coughlin at a conference when the archbishop presented his statement to Father Coughlin for criticism. Together, they heard Father Coughlin warn His Excellency about the danger of false headlines and misinterpretation of statements, and also heard the archbishop remark that he "could take care of the headlines."

The nation readily knows that the archbishop unfortunately failed to carry out his plans, because hundreds of newspapers so misinterpreted His Excellency's words as to lead their readers into believing that Father Coughlin **was silenced in a diplomatic manner, and that His Excellency was on the side of the C.I.O. and favorable to the appointment of the ex-Kluxer, Hugo Black, to the Supreme Court bench.**

If thereby confusion was created it must be attributed to the archbishop's own misinterpreted statements.

Why blame Father Coughlin for the agitation which this created?

Millions of persons are opposed to the C.I.O. despite anything the Catholic Church can say in favor of it.

More millions are opposed to the president's appointment of Ex-Kluxer Black to the Supreme Court, even though Archbishop Mooney's personal friend and co-worker in the National Catholic Welfare Conference applauded the president for the appointment.

Father Coughlin Quits Radio

It has been said that Father Coughlin quit the air in a huff and a puff. That is untrue, as unassailable facts can prove. He canceled his broadcasting contracts (a) because of the false impression created by Archbishop Mooney in the minds of the people relative to the C.I.O. (b) because he did not wish to go on the airways in seeming contradiction to his lawful superior (c) and because his prestige with the hundreds of thousands of supporters throughout the nation had been weakened when he was erroneously portrayed as a black sheep.

Do the Apostolic Delegate and "the Holy See" know these facts?

Do they know that Father Coughlin never has questioned Archbishop Mooney's authority?

Do they know that Father Coughlin has been absolutely obedient to his archbishop and to his former bishop to such a degree that no person can take exception to this statement?

SOCIAL JUSTICE gravely doubts if these facts have been presented on Father Coughlin's behalf.

The radio priest has gone all the way in accepting any reprimand given by Archbishop Mooney, **much to the confusion of his enemies!**

If the Apostolic Delegate and "the Holy See" regard as "just and timely" the correction which the Archbishop of Detroit made concerning the remarks of Father Coughlin relative to the C.I.O. and to the appointment of ex-Kluxer Black, the priest is too fine a gentleman even to show the least sign of displeasure once "the Holy See" has spoken.

The Pastor of the famous Shrine at Royal Oak appreciates that respect for authority is fundamental in the organization of the Catholic Church, even though that authority is

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Archbishop's Statement

On Thursday, October 7, 1937, Archbishop Mooney gave the following statement to The Michigan Catholic for publication:

"The allusion to ecclesiastical censorship of Father Coughlin's utterances in an article that appeared in The Detroit News and The Detroit Times on Tuesday, October 5, may lead to the mistaken inference that Father Coughlin's statement carried in the same atricle had been submitted for review to me or to some one appointed by me.

"To prevent misunderstanding, I feel called upon to state publicly that this was not the case.

"I should, perhaps, add an expression of my own deep regret that, in editing this statement, Father Coughlin did not have the prudent counsel of a friendly critic, which it is the aim of church legislation to provide.

"I am confident that he would thus have been kept from using, even unwittingly, an analogy which hight leave with the ordinary reader the impression that there is a basic opposition in principle between the Catholic Church and the C.I.O., just as there is, for instance, between Catholicity and Mohammedanism. Catholicity and Mohammedanism are incompatible on the basis of the clearly stated fundamental principles of both.

"Catholicity and Communism are incompatible on the same basis. But no Catholic Church authority has ever asserted that the C.I.O. is incompatible with Catholicity on the basis of its publicly stated principles—though it is undoubtedly true that there are Communists in the C. I. O., who are making every endeavor to gain control of the organization for Communistic purposes, and it is the conscientious duty of Catholics in the C.I.O. relentlessly to oppose these efforts.

"The same prudent counsel also would have kept Father Coughlin from using the unfortunate words 'personal stupidity' to describe a recent official action of the President of the United States.

"Of course, priests have the right to disagree with the President and they may feel the duty of publicly expressing such disagreement, especially in matters of high moral import.

"But a deeply inculcated respect for authority as well as a consciousness of the reverence with which their own sacred calling is regarded always makes them, on reflection, impose upon themselves a fine sense of restraint in the language they use."

Only Our Readers Can Silence SOCIAL JUSTICE

"Principalities and powers" are exerting every effort to suppress the truth. **SOCIAL JUSTICE** which reveals this suppressed truth will, more and more, become the target of their attacks.

Nobody but you, our readers, can ever silence **SOCIAL JUSTICE.**

If you want our continued service in bringing you the week's STORY BEHIND THE STORY of all these events of national importance—**and more of them pour in upon us every day**—you have only to see that your own subscription is renewed and that your friends have an opportunity to share with you the instruction and information which **YOUR PAPER** has for them.

You will do the social justice movement a service if you will report all efforts to stop the sale and distribution of this paper immediately to the offices of **Social Justice Publishing Co., Box 150, Royal Oak, Michigan.**

SOCIAL JUSTICE

NATIONAL WEEKLY REVIEW

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PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

What ------?

THE first week of the special session of Congress was spent by both legislative bodies in puzzling over why they had been convened.

Historically, special sessions have been necessary only when some grave and pressing matter faced the government. Never has there been a special session that didn't immediately get to work at something definite.

What does it all mean?

Heretofore, the president has not only been definite about what he wanted of Congress; he has been invariably dominating in his method of letting the public know that he was wiser than Congress with all its statesmen, its committees, its counsellors and its experts.

Has the Rooseveltian omniscience failed? Or isn't the president omniscient?

Can it be possible that the "master" is not sure of himself? Is that why he lets a special session of the nation's legislature sit around twiddling thumbs, filibustering and making inflammatory political speeches?

A few weeks ago, in his last fireside chat, the president was definite and forceful about the four specific things that the special session was to get done.

What has happened since that time which brings the lawmakers together without any bill relating to the four great national "problems" ready for their consideration?

Are the four great problems no longer problems? Or has a greater, all-obscuring problem intruded itself before the attention not only of the members of Congress but of the chief executive himself?

Is the president, who faced Herbert Hoover's depression with so much determination, afraid to look his own depression straight in the face?

Taxes for the Poor

THE president eased into his message to Congress a pronouncement on a subject which was not referred to in the fireside chat when he announced the special session call and "scooped" the newspapers by personally revealing to the public the special "agenda":

This quietly-added something had to do with "helping business" by lightening the tax burden on corporations.

"But," warned the president, "we cannot at this time accept a revision of our revenue laws which involves a reduction in the aggregate revenues or an increase in the tax burdens of those least able to bear them."

It is all very well for the president to say that "the tax burdens of those least able to bear them" should not be reduced.

It is all very well for the president to say that the tax burden of industry should be lightened to offset the Roosevelt depression.

Congress, however, which must do the practical job of meeting the threat of depression, has different ideas.

Senator Harrison, chairman of the Senate Finance Committee, has this to say:

"If the undistributed profits tax is repealed, the money must be offset in some other way if we cannot curtail expenditures to make it up. I said that I did not see but two ways to do it, broadening the income base or imposing a manufacturers' sales tax."

It is evident that Harrison shows more practical knowledge of the business of making two plus two equal four than the president showed in his message.

It is significant that the sales tax and the broadened income tax base will add heavy extra tax burdens on "those least able to bear them."

Senator Borah asked Harrison if a sales tax was being seriously considered. Harrison said, "Absolutely not."

So the alternative will probably be adopted — **an income tax on the poor.** That is what the president's financial spokesman, Morgenthau, recommended in his "policy declaration" a couple of weeks ago.

We are rapidly getting back to the old order; the poor will have to save themselves and the nation—or starve in the attempt.

Peace and Father Coughlin

THE prize absurdity of the past week was the speech, broadcast from New York, of this year's winner of the Nobel Peace Prize, British Viscount Cecil of Chelwood.

The "prize" peace maker gave his formula for the preservation of peace by advising the "peace loving powers as follows:

'If they believe a menace of war exists, they should immediately take precautions such as requiring withdrawal of troops, abandonment of preparations for war, and submission to arbitration.

"If either party refuses to comply, the powers should consider what form of pressure should be applied to the recalcitrant power.

"A scheme should be drawn up to prevent war, if possible, and if not, to stop it.

"There is really no ground for thinking that pure pacificism would save any country from invasion or from war."

This is typical of the unending British propaganda directed at getting the United States into the League of Nations.

It is the old theory of **going to war for peace,** which is a thin veil over a new type of military alliance designed to make the world safe for the British Empire.

The most startling thing about the new peace-specialist's talk, however, in his echoing of President Roosevelt's Chicago warning that this nation cannot hope to keep out of the next war.

When British propagandists and our own president join in selling the American people on the inevitability of our involvement in the next war, then the people need a valiant and fearless champion of peace in spite of Europe.

That is one of the most compelling reasons why Father Coughlin should return to the air and to the columns of SOCIAL JUSTICE.

EYES and EARS

By Mark Meechan

IN spite of what New Deal politicians may say, the president's message to the special session of Congress was a reaffirmation of Henry Morgenthau's speech of the preceding week.

The president was, of course, forced to use the rhetoric of face-saving; but his meaning is easy to see through the thin veneer of his rhetoric.

Perhaps the most surprising words ever to issue from the lips of Franklin D. Roosevelt were buried in the scripts which, contrary to the Rooseveltian custom, were read by the clerks of the House and Senate.

> "Over a month ago I quoted one of our country's leading economists," read the clerks from F. D. R.'s speech, "to this effect—that the continuance of business recovery in the United States depends far more upon business policies than it does upon anything that may be done, or not done in Washington."

Senator Vandenberg made the one telling retort to that underlying theme of the president's message when he said:

> "When things were on the upgrade he (the president) said: 'We planned it this way, and let no one tell you differently.'
>
> "Those who thus planned," added Vandenberg, must take the bitter with the sweet."

Franklin D. Roosevelt is stepping stealthily as a cat, out of the entanglements of the "great mandate" of the 27 million.

The 27 million elected him presumably, to be the "master" of business and everything else—for that was his parting promise to the people in last year's campaign, and his parting threat to business (refer to the Madison Square Garden speech).

The demigod of the downtrodden is struggling in the meshes of his own godlike strategy.

* * *

Why is the great emancipator now passing the buck to big business?

The straightforward answer is: His plan of emancipation has gone seriously awry.

The Roosevelt depression, which has been predicted for nearly two years in these columns, is upon us in earnest.

The New Dealers are running to the cover of the only basic program they know—the program of Hoover, Mellon and the "rugged individualists."

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'The Register' Libels Fr. Coughlin Calls Him 'Disobedient' Priest

SOCIAL JUSTICE herewith presents, in parallel columns, some of the libelous imputations in The Denver Register's attack on Father Coughlin and SOCIAL JUSTICE editors' comment in his behalf. Since Father Coughlin is silenced by his own obedience, his only defense against such cowardly calumny will have to come from his friends. ARE YOU STANDING BY HIM?

Smith's Smears

1. "We call your attention to the lengthy article in this issue signed by Monsignor Matthew Smith and dealing with the controversy of Father Coughlin in the archdiocese of Detroit. **This article has been written after complete investigation and in every respect represents the editorial views of this newspaper."**

2. "It is not a happy task to throw ourselves into the present controversy; but the Register System of Newspapers has as its primary editorial rule the upholding of the authority of the Catholic hierarchy. As we conceive it, this authority is now being seriously questioned. Particularly must the publication, SOCIAL JUSTICE be held guilty.

3. "The archbishop noted that Father Coughlin read his excellency's original statement before it was issued and had an opportunity to collaborate with the archbishop in it. . . . 'Father Coughlin's expressed determination to cancel his broadcasting contract represents an entirely independent decision on his part. **Father Coughlin never even mentioned to me any thought of canceling his broadcasts.'"**

4. "On Monday, Oct. 11, a news article appeared in the Detroit Times announcing the formal cancellation of Father Coughlin's broadcasts and carrying the following explanation by one of Father Coughlin's close associates: 'Father Coughlin conferred with his biographer, Louis B. Ward, after the announcement Saturday of his farewell to radio.' Mr. Ward 'added that Father Coughlin felt his usefulness on the air was impaired **if he could not express himself as he saw fit on whatever subject he chose."**

Refuting The Libel

1. What investigation? **Msgr. Smith made no investigation of Father Coughlin's side of the case. He made no inquiries whatever of SOCIAL JUSTICE.** He did not question Archbishop Mooney. "The "complete investigation" therefore must have been confined to the reports of the Hearst I. N. S. or N. C. W. C. (Msgr. Ryan's organization) on which The Register depends for its news. Msgr. Smith says his signed article represents the editorial views of his newspaper. His paper is the official organ of 14 Roman Catholic dioceses, mostly in the west. Do his editorials, therefore, speak for all 14 of these bishops?

2. That is libel, Monsignor Smith, for which SOCIAL JUSTICE might collect a pretty penny—if you had it. **Not once anywhere, ever, has SOCIAL JUSTICE questioned ever mildly the authority of the Catholic hierarchy,** which you say we are seriously guilty of doing. In complete submission to the authority of the church hierarchy, a former managing editor of this newspaper resigned his position rather than be disobedient to orders from the chancery office at Detroit. The chancellor's letter was not a polite request to print an item which might put the archbishop in a more favorable light, it was a "command" to a Catholic layman to print an incomplete report of the Mooney-Coughlin interviews, without comment—OR ELSE! Between the choice of being a good Catholic and a good newspaperman, the editor quit and National Co-ordinator Baertschi took over as editor of the paper.

3. Father Coughlin's attorney, with two other witnesses, were present when there was handed to the archbishop's representative—**three days before the cancellation of the contracts** — a statement of Father Coughlin's determination to discontinue the radio broadcasting. If the archbishop's representative did not inform His Excellency that he had this written statement in his pocket, the blame is not to be attributed to Father Coughlin. So far as SOCIAL JUSTICE can find, these lines are the first revelation of this fact. Not one of the many stories given out to the Catholic press by the N.C.W.C. news service has ever intimated that the archbishop already knew about the determination to discontinue broadcasting.

4. Msgr. Smith condemns Father Coughlin on a Hearst newspaper's quotation of one Louis B. Ward, which statement the archbishop himself has used in criticizing Father Coughlin. It is dishonest of Msgr. Smith to use such quotation "as the mind of Father Coughlin," because Father Coughlin has maintained his silence and decorum throughout this dust storm of controversy. **Never once did Father Coughlin even desire to be free of censorship.** He has always had it.

Smith's Smears

5. "Here we have the real kernel of the controversy. A Catholic priest is subject to church authority, and no Catholic priest is ever ordained without thoroughly recognizing this fact. **He must promise to obey."**

Refuting the Libel

He would not for one moment undertake to broadcast without it. Furthermore Father Coughlin would not think of criticizing Archbishop Mooney for a statement made by some monsignor.

5. The insinuation that Father Coughlin is disobedient is, to put it mildly, tinged with libel. Father Coughlin always has operated under censorship in every radio broadcast which he uttered and in all the writings which he has published. **It is a base insinuation that he has ever gone without such censorship.** True, no deputy was ever appointed in days gone by, but Bishop Michael Gallagher himself was the censor.

Upon Father Coughlin's' first approach to Archbishop Mooney on his coming to Detroit, it was agreed that censorship, as expounded by canon law of the Catholic church, should be the rule for Father Coughlin's radio talks and writings. At no time has Father Coughlin ever wanted to be a free lance and a clerical Don Quixote, speaking "ex lex," independent of censorship.

Fr. Coughlin Will Return to the Air

When?

When a reasonable censorship, in full accord with canon law, and interpreted impartially by a censor who is acquainted with the papal encyclicals and with the burning questions of the day, will be officially appointed.

6. "It is impossible for a priest to speak exactly on the same basis as a layman, for he is always taken by many of his hearers as an official spokesman of the church. Like any other priests, Father Coughlin must be prepared to recognize that he is subject to authority."

7. "Fault was not found by Archbishop Mooney with Father Coughlin's criticism of the president, but with the unpriestly manner in which it was made. In regard to priestly propriety, some apparently think that clergymen should be shackled by no rules, even ecclesiastical. . . ."

8. "His Excellency, **under the impression that SOCIAL JUSTICE was a Catholic publication,** directed the managing editor to publish. . . ."

(Continued on Page 12)

6. This whole question of Father Coughlin's silence is traceable to his obedience to authority. After Archbishop Mooney had publicly reprimanded Father Coughlin for a statement relative to the C.I.O., the radio priest composed a polite and humble answer to the archbishop for publication in the daily press. He then submitted it to His Excellency. Then he threw it into a waste basket, because His Excellency refused permission to publish.

Archbishop Mooney has even disclosed this fact but Msgr. Smith chooses to ignore its significance as he insinuates that Father Coughlin **wishes to act beyond the bounds of canon law relative to censorship.** In fact it is serenely doubted if Msgr. Smith's own article was submitted to his ordinary for censorship.

This is but one sample, either of dishonesty on the part of Monsignor Smith in preparing his article, or his lamentable ignorance of the real facts relative to the case he undertakes to "review."

7. In his reply to the archbishop Father Coughlin did not ever argue upon his use of the words, "personal stupidity" relative to President Roosevelt's appointment of ex-Klansman Hugo Black to the United States Supreme Court. These are good Anglo-Saxon words which are neither unpriestly nor impolite, and the judgment for their use, their priestliness or their politeness is not so much a matter of episcopal decision as it is a matter for public interpretation.

8. Who ever told the Archbishop of Detroit that SOCIAL JUSTICE was a Catholic newspaper? Editors of the Michigan Catholic, who prepared the story for the N. C. W. C. news service, as well as the chancellor of the archdiocese were well aware of the secular nature of Father Coughlin's newspaper. The chancellor's letter above referred to was very careful to address an editor who happened to be a Catholic. Its direction was not to the publication **but to the person of the lay Catholic.** Its direction and its import would have been precisely applicable addressed to a Catholic editor of the Chicago Tribune or the Detroit Free Press. Whoever misled the archbishop of Detroit on as important a matter as the status of SOCIAL JUSTICE as a religious publication may also, conceivably, have given him some misinformation about Father Coughlin.

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"Know America" Competition to End Next Week

Next week will bring to a close our **"KNOW AMERICA" Contest,** and computation will start at once towards announcing 335 winners of $7,750.00 in Cash Prizes.

For the convenience of those who postponed their entrance into the Contest until the last hour, all 50 picture-questions will be reprinted in our issue of December 6. These will be the identical pictures and will have the same suggested answers as have appeared from week to week throughout the contest.

A contestant entering the last week will enjoy a chance to win the Grand Prize of $2,750.00 equal to that of any other person entered.

We are advising all who intend to enter the Contest during the final week to obtain the subscription to SOCIAL JUSTICE required by the rules **THIS WEEK.** Doing so will prevent a last day rush. Get the yearly subscription ($2.00) or the two half-yearly ones ($1.00 each) NOW —and give all your time next week (only an hour or two) to working out your answers to the 50 easy questions on America.

WARNING

Those who have already entered the Contest are reminded that their subscriptions MUST be sent in before the end of next week in order to qualify for the prizes. Be sure to address them "CONTEST EDITOR" so that you will receive full contest credit for them.

Across our country there is steadily mounting a demand that our great leader, Father Coughlin, come back to our radios. As the weeks of his silence pile up, our sense of needing him becomes the more poignant. When you enter the great **"KNOW AMERICA" Contest** during these last days you are contributing much to this pressing cause. Each new subscriber to SOCIAL JUSTICE will mean the spreading that much more of Father Coughlin's principles. Each new subscriber will mean just that much greater DEMAND that he return to the air waves.

Of course, everybody wants to win the Grand Prize of $2,750.00; the second Prize of $1,250.00; the third Prize of $500.00; or one of the remaining 332 cash awards. Anybody CAN WIN the Grand Prize or one of the others. Any man or woman, boy or girl, with a fair knowledge of our country can win.

So, as a SOCIAL JUSTICE reader and a believer in the principles for which Father Coughlin stands, resolve to enter the Contest next week.

Some Inside Facts About The Father Coughlin Case

(Continued from Page 3)

sometimes misinformed — as was borne out in the 1890's in the case of Father McGlynn, whom Leo XIII condemned on an ex parte presentation of evidence by Archbishop Corrigan, and whom the same Leo XIII at a later date completely exonerated **when Father McGlynn's side of the question was presented.**

"Every bishop," reads the Holy See's statement, "has not only the right but the duty to supervise Catholic teaching in his diocese." With this **SOCIAL JUSTICE** agrees.

With this Father Coughlin agrees and has always agreed. Only malicious enemies of the priest would try to discover in the past or in the present a moment when Father Coughlin did not agree by word and by action with that statement.

The statement goes on:

> "Any priest who feels aggrieved by the action of his bishop through the exercise of such supervision has the right of orderly recourse to the Holy See."

Much to the surprise of his assailants, let the Apostolic Delegate and the Holy See learn that Father Coughlin **is not "aggrieved by the action of his archbishop through the exercise of such supervision."**

As far as we know, Father Coughlin had no idea, and still has no idea, of having recourse to "the Holy See." If this agitation now in progress in America continues to assume greater proportions, the Apostolic Delegate is free to summon Father Coughlin who will co-operate in abating it.

Neither the Archbishop of Detroit nor any other person has any right to intimate that Father Coughlin feels aggrieved. The present writer was sitting beside Father Coughlin some weeks ago when, over the telephone, he informed Monsignor William Murphy, the archbishop's agent, **that he was happy and content to go about his ordinary parochial duties."**

People Back Of Pope Pius

The "Holy See" press statement concludes:

> "But in loyalty to the Church he also has the duty of using his influence to keep the matter from being made the occasion of public agitation and thus creating confusion in the minds of many Catholics."

For the information of the Apostolic Delegate and "the Holy See," Father Coughlin **is more than an individual.** Either fortunately or unfortunately, **he happens to be the spirit of an irrepressible movement which no individual can countermand or counteract** because the movement is identified not with a part of, but with the entirety of "Quadragesimo Anno," which Father Coughlin single-handedly has taught to many millions of Americans—even that part of it in which His Holiness complains so bitterly about credit money **"which is so held in the hands of a few** that no one dares breathe against their will."

Father Coughlin's followers are disciples of Pius XI **whose encyclical was withheld from the people until the voice from Royal Oak made it known.**

Who charges Father Coughlin with creating confusion?

Following the statement of His Excellency Amleto Ciognani, the Apostolic Delegate, Father Coughlin issued the following statement to the daily press:

> "As a loyal priest of the Catholic Church, I wish to state publicly, as I have stated many times privately, that I deplore deeply the public agitation which has been caused by the cancellation of my radio broadcasts.
>
> "In a spirit of loyalty to my Church, I urge all my friends and followers to stop holding of mass meetings or the sending of letters or telegrams to His Excellency, the Archbishop of Detroit, or to the Holy See, with the design of securing the resumption of these radio broadcasts."

Is this "creating confusion?"

Who is not so blind as to see how confusion was created by misinterpreted or clumsily-written statements?

Neither the Apostolic Delegate nor "the Holy See" has condemned what Father Coughlin has taught. It is unfortunate that both of them had to condemn him indirectly on the C.I.O. question upon which the majority of Americans do not look favorably, and on the Kluxer appointment to the Supreme Court, with which 80 per cent of Americans are opposed.

SOCIAL JUSTICE is convinced that Father Coughlin will never go back on the air until an intelligent and just censorship will be instituted by Archbishop Mooney.

There are two sides of the question, which neither the bishops nor the archbishops nor the clergy of this country know about.

It is to be hoped that Father Coughlin will continue to maintain his silence, his composure and calm and not make any disclosures which would prove unfortunate for the hierarchy, the Apostolic Delegate or the church.

Instead of being condemned for not using his influence with the people, he should be praised. As a matter of fact, **he has already used his influence in personally requesting the chairman of the Committee of Five Million to refrain from holding public meetings in his behalf.**

Did Anybody Tell Holy See?

Was this request made known to the Apostolic Delegate and to "the Holy See"?

He had used his influence to break down agitation by writing many letters to various National Union and Social Justice Council leaders throughout the nation asking them to use all efforts to prevent agitation.

Was this made known to the Apostolic Delegate and to "the Holy See"?

Did either the Apostolic Delegate or "the Holy See" inquire **what Father Coughlin had already done to break down the agitation referred to?**

The public agitation to which the Apostolic Delegate's press statement refers can never be dissipated until Father Coughlin returns to the air with a just and reasonable censorship, **free to preach the truth and the whole truth.**

Even though Father Coughlin were a criminal, he should have had his day in court.

What crime has he committed in propagating the social doctrines of Pius XI, in bringing millions of people back to the faith of their fathers and in allaying prejudice and bigotry?

The "public agitation" cannot be allayed until there is brought back to the air the voice that can be such a force for the restoration of calm to a troubled religious America.

Warning

Purchase of some of the radio time released by Father Coughlin, and a series of broadcasts along lines similar to those of the radio priest, is now being followed by an appeal for supporting funds.

Neither Father Coughlin, **SOCIAL JUSTICE** nor the Social Justice Councils **are in any way connected with these broadcasts,** which are an independent and unrelated venture.

Radio broadcasts which may be undertaken by groups of Social Justice Councils from time to time in various districts will be amply identified both by their sponsors and by authorized publication in **SOCIAL JUSTICE.**

Do not be misled into supporting unauthorized broadcasts. Demand the return to the air of Father Coughlin himself, and then support his broadcasting, which is, after all, your own.

Register Calls Fr. Coughlin 'Disobedient'

(Continued from Page 1)

indeed its news service is supplied by the Hearst International News Service and by the N. C. W. C., Msgr. Ryan's organization.

Catholics of 14 western dioceses are the helpless victims of its propaganda mill. Furthermore, by reason of its acceptance as the official diocesan publication of the 14 areas, its editor, Msgr. Smith, speaks for 14 bishops.

Makes Coughlin National Issue

The wide re-publication of Msgr. Smith's "review" of the Coughlin "controversy" makes Archbishop Mooney's local problem a national issue. Now, according to the Register editor, if you take Father Coughlin's side you are against, not only the diocesan judgment of Archbishop Mooney, but the entire American hierarchy.

SOCIAL JUSTICE gravely questions whether Msgr. Smith speaks officially for the 14 bishops who permit him to edit their papers. **We cannot believe that these 14 bishops are all of them behind Msgr. Smith in his libelous charges against Father Coughlin and SOCIAL JUSTICE.**

SOCIAL JUSTICE certainly cannot understand how every bishop would be willing to say these same things. It would be interesting to know if every bishop, for example, would react the same way and say: **"No Catholic authority has ever asserted that the C.I.O. is incompatible with Catholicity on the basis of its publicly stated principles."**

Do the bishops of the country feel that they themselves are unequivocally on that side of the question?

Still Await Censor's Permit

To the Editor:

Are there pamphlets on "Can a Christian Join the C.I.O."? May I have some? Also please state the price.

—Edw. C. Hauck.

Philadelphia, Pa.

Editor's Note: To answer this and many similar letters which have come to our office, SOCIAL JUSTICE regrets to reply that these articles on the C.I.O. by Father Coughlin were prepared in pamphlet form immediately after they appeared in SOCIAL JUSTICE. But the pamphlet was not published because it did not receive the Detroit archdiocesan censor's permission.

EYES *and* EARS

(Continued from Page 4)

History will probably record Franklin D. Roosevelt as one of the most adroit politicians who ever occupied the White House.

And what does that mean?

It simply means that he had a genius for making people believe in him and for inducing legislators to work with him.

In other words, history will record that Roosevelt more than any other president had what it takes to weld the nation solidly behind his leadership.

History will remember that Franklin D. Roosevelt had the most brilliant opportunity to turn the course of government squarely down the way to true liberalism and permanent, constructive reform.

Will history also record that he fumbled his great opportunity?

Will history record that Roosevelt's failure to combine his great political gifts with sound principles brought down upon America the impending fate of old world governments?

Will history stamp Roosevelt as the "man of the hour" who posed as a great liberal but by his mistaken, egoistic course, drove a great nation back to the "mercy" of reactionary bankers, exploiting monopoly, intriguing foreign governments, and complete prostration at the last?

The trend of events persuades us to believe that history will be forced to attribute all these failures to "one of the world's great politicians."

The collapse of the New Deal is the collapse of the fervent hopes of millions of Americans who believed in Franklin D. Roosevelt.

Foresees War On Free Speech

Francis John McConnell, speaking at a meeting celebrating his two decades and a half as a bishop of the Methodist Episcopal Church, predicted recently that the "most deadly warfare" of a lifetime would be made against free speech in the next 10 years.

Bishop McConnell, known as a "liberal" cleric, was chief speaker before more than 500 Methodist churches in the metropolitan area.

In the 25 years of his episcopacy, the bishop added, 24 had passed "before any church in my area refused to accept the services of a pastor because of his social views or paid any attention to the threats of outsiders against the continuance of a preacher."

"These things," he went on "have happened within the last year."

"The truth is that for the majority of human beings who have lived from the beginning of time until now there has not been enough food to go around. * * * The majority of human beings, who have up to this year of our Lord 1937 lived and died, have never had a chance at the conditions of genuine human existence."

Thus, he said, "if the judgment day were to come tomorrow," most of all mankind would "have to be dismissed at once," because it had never "had a chance to use or misuse any opportunities which could properly be called human."

Whole Nation Calling for Leader

Crisis Finds Fr. Coughlin's Voice Silent

The drive to restore Father Coughlin to the airwaves is sweeping the country like a hurricane.

From Maine to California the people of the nation are demanding that the crusading voice which sounded the call for social justice in the dark days of the last depression be freed to speak for them again.

Great significance attaches to the movement for, even as the concerted protests of millions against silencing of the radio priest are heard in rallies, another hour of national calamity summons Father Coughlin to the microphone.

The same evil forces which impelled him to action in 1927 are again spreading their influence throughout the land, more resourcefully than ever.

New Deal Back to Hooverism

International bankers are ready to execute a complete and final coup d'etat of the federal government after recent statements by President Roosevelt and Secretary of the Treasury Morgenthau, announcing, in effect, that the administration was recommitting the government to the doctrines of Hooverism.

Morgenthau, in his New York speech, and President Roosevelt, in his message to Congress, deserted the working classes as they announced a new policy of protection for Wall Street bankers and industrialists.

That is the only interpretation permissible of the two-fold announcement that "restrictions" would be lifted from big business and the budget would be balanced by slashing relief expenditures.

Hour of National Crisis at Hand

Add to this the threat of war, which the president encouraged by his Chicago speech pledging the United States to a program of co-operation with Great Britain, France and Russia in their entente against Japan. Add to this the secret negotiations which the state department is carrying on with Russia whereby large Soviet purchases of armaments are made possible in the United States.

The eleventh hour has struck. The only bulwark that stands against the elements of destruction from within and without is the program of social justice for all. The enunciation of the 16 principles by the fearless voice of the Royal Oak radio priest is needed now more than ever before.

People's Rallies Protest Loss of Radio Priest

In every important section of the nation the united appeals of millions call for the restoration of Father Coughlin to the radio pulpit.

Cablegrams addressed to Rome are being dispatched directly from the stage of these mass meetings. Their burden is the plea that, far from being a parochial issue, the handicaps which have for the time silenced the radio voice of Father Coughlin, have the stature of a national calamity.

Four Rallies In New England

Four monster rallies were held in New England cities during the week ending November 27. Thousands were attracted to populous gatherings in Boston November 20; in Springfield, Mass., November 22; in Providence, R. I., November 23; in Hartford, Conn., November 24; and in Bridgeport, Conn., November 26.

A flood of cablegrams asking that Father Coughlin be restored to his radio audiences were sent to Rome from each of these meetings. Miles C. Hayes, national co-ordinator of Social Justice Councils in New England, had made an arrangement with the Postal Cable Company whereby trunk lines in direct communication with the Vatican were set up in meeting halls.

During the week ending November 20 similar rallies were held in the following cities:

November 14, Chicago; November 15, Erie, Pa.; November 16, Pittsburgh, Pa.; November 17, Baltimore, Md.; November 18, Philadelphia, Pa.; November 19, Jersey City.

More than 3,500 persons thronged the Manhattan Opera House in New York on Sunday, November 21, when Coughlin followers in New York were given an opportunity to express their sentiments.

Meanwhile, National Co-ordinator Walter Baertschi was planning further meetings in the mid-west, and Paul F. Fratessa, leader of Social Justice Council activities on the West Coast, was arranging similar mass meetings in San Francisco and Los Angeles.

A recent rally held in Cleveland drew nearly 3,000 persons, according to William Miller, one of Baertschi's top aides in the midwest. Miller also announced that a card party and dance to raise funds for the radio drive had been highly successful.

John D. Sullivan, co-ordinator of councils in Minnesota, announced that he was arranging rallies in Minneapolis and St. Paul.

Mass Meeting In St. Louis

National Co-ordinator Walter W. H. Baertschi will address a mass meeting in St. Louis, Friday, December 3, at 8 p. m. at the Jeffla hall, 2354 Lafayette avenue (at Jefferson avenue). William J. Bley, state co-ordinator, is in charge of arrangements. All persons in the St. Louis area interested in the return of Father Coughlin to the microphone are urged to cancel all previous engagements made for this date. Further details of arrangements can be obtained from Francis F. DeMoor, acting secretary, 3240 So. Compton, St. Louis.

Friends Plan Detroit Party

An afternoon and evening of old time and modern dancing, refreshments and cards is planned by Friends and Neighbors Social Justice Council at the Belgian hall, Hurlburt and Gratiot avenues, Detroit, Sunday, December 5. This entertainment is one of several that have been scheduled in Detroit preliminary to a monster demonstration at Olympia. Jules Degraeve, 1348 Lakepointe avenue, Grosse Pointe Park, Mich., is chairman for the party.

Rochester Club Sends $100 Gift

Members of the 39th Social Justice Club of Rochester, N. Y., have sent a postal money order remittance of $100 as a personal gift to Father Coughlin. The donation represents the financial results of a theater party held in connection with Father Coughlin's birthday observance. The committee desires to thank members and their friends for the good success of the entertainment. Chairman Edward Forrest was assisted by John J. Clark, president; Mary Ward, secretary; and Catherine G. Finn, treasurer.

Syracuse Labor Paper Lies to Union Readers

The accompanying news item is reproduced from the **Labor Federation News**, "central New York's outstanding labor paper," owned and published weekly by the Syracuse Federation of Labor.

The item is accredited to the Federated Press, on which union labor readers of the country depend for information on matters of vital importance to them.

National Co-ordinator Walter Baertschi, editor of SOCIAL JUSTICE, a wealthy real estate dealer in Toledo and for 15 years active in church and Y. M. C. A. work, and **a widely known veteran in the fight for social justice,** is decsribed as a **"German-American Hitler leader"!**

The item says further that SOCIAL JUSTICE claimed 200,000 circulation, but had an initial press run of 20,000. **Chicago members of typographical and press unions recognize this as a lie on its face.** The initial press run on SOCIAL JUSTICE was virtually 200,000 and the actual circulation several times that, the press run being limited by the speed with which one of the country's largest publishing plants was able to produce address stencils. To say that they could only punch 20,000 in a month's preparation is pretty near libel on Chicago's foremost printing corporation.

As a matter of fact the circulation of SOCIAL JUSTICE climbed so rapidly into its 900th thousand that one edition of the paper actually had a front page line reading **"Circulation of This Edition One Million."** The line was removed from the type page just before press time because the expected gain failed to continue. Preoccupation with a political campaign had divided the interest of circulation promoters in the National Union for Social Justice.

As for the **"muzzling of Father Coughlin by his archbishop,"** the Labor press falls for the propaganda of its hated capitalist rivals. **Father Coughlin canceled his own broadcasts.** His radio program last season was conducted at a $50,000 loss, due largely to opposition from the clergy which alienated Christian followers. On the eve of a $250,000 radio broadcasting venture, he faced the prospect of a similar deficit, because of an unfortunate newspaper interview in which it was made to appear that his church superiors favored the C. I. O., against which the radio priest hoped to warn the nation.

As to the rapid rise of the United Automobile Workers being a refutation of Father Coughlin—

Why does not the Federated Press tell the laboring men who organized this first big vertical union?

Why did the Labor News story so carefully conceal this information from the union men of New York? **They have the information; why did they not give it to you?**

Were the editors afraid it would "blow up" the story?

Did you know that Father Coughlin, more than any other man, was responsible for the organization of the vertical union for automobile workers?

Why do you not know it?

It is because the lying labor press keeps the information from you.

Why would New York state's leading labor paper deliberately lie to its own readers?

FR. COUGHLIN SELLS PAPER TO FASCIST

"Social Justice" Now Controlled by Hitler Leader

ROYAL OAK, Mich. (FP)—SOCIAL JUSTICE, the Father Coughlin periodical, is now in the hands of a German-American Hitler leader named Walter Baertschi of Toledo. Printed originally in Chicago it claimed an initial circulation of 200,000, though the press run was only 20,000.

It never clicked with the public, perhaps partly because of its confused policy. This was expressed in the right "ear" at the top of the front page in the words, Production for Use at a Fair Profit. Since production for use means the opposite of production for profit, whether fair or unfair, the public evidently found it hard to swallow such a diet without the sauce of the radio orator.

A deeper reason for the decline of the Coughlin influence and his recent muzzling by Archbishop Mooney of Detroit, is found in the rise of the United Auto Workers. This union has brought to the workers in real dollars and cents and in actual shorter hours the fulfillment of the vague promises musically thundered over the ether by the radio priest.

Leaders Cite Need of Father Coughlin's Voice

Ever-increasing public sentiment for the return of Father Coughlin to his place of leadership and instruction before the microphone is reflected in the comments of Social Justice Council leaders.

Miles C. Hayes, national co-ordinator of Social Justice councils in New England, says:

"The people of New England want Father Coughlin back on the air NOW. They feel he should be permitted to express his opinions just as he did during the life of his former superior, Bishop Gallagher.

"It is perfectly obvious that the present controversy is not a quarrel between him and his new superior, Archbishop Mooney, but rather **a conflict of opinions on the 'Reconstruction of the Social Order'** as set forth in the encyclical of Pope Pius XI. With the death of Bishop Gallagher certain forces immediately set to work on their long awaited opportunity to silence Father Coughlin. How well they have succeeded time alone will tell."

E. C. Kelly, Social Justice leader in the Chicago area, declared:

"Approximately 6,000 people jammed the meeting hall during the rally for Father Coughlin in Chicago, November 14. All available standing room was filled. That's an indication of how strongly the people of Chicago feel about getting Father Coughlin back on the air.

"Thousands of Chicagoans are writing to Pope Pius XI and to Archbishop Mooney asking that Father Coughlin be encouraged to return to his former activities as the greatest modern crusader for human rights, social justice and democracy."

Frank J. Williams, New York leader:

"People of New York are aroused and are forming social justice councils all over the state to aid the drive in behalf of Father Coughlin. We feel his voice is necessary and vital to the country and our activities will go on until it is heard again."

John D. Sullivan, leader in the Minneapolis-St. Paul area:

"Count the people of the Northwest in on the campaign to make the radio voice of Father Coughlin heard again. So far our activities have been tremendously effective in the Twin Cities and the southern part of the state. Sentiment is strong. **Petitions signed by more than 30,000 persons will be in the Vatican by Christmas."**

William E. Miller of Cleveland:

"Citizens in Ohio are awakened to the fact that they have lost something since Father Coughlin was forced to cancel his broadcasts. His predictions of another banker-inspired depression are coming true in the Cleveland area. Steel mills and factories are beginning to lay off men by the hundreds. Since the newspapers won't print the facts, the people are looking to Father Coughlin for the truth and are unifying to restore him to the radio."

Paul F. Fratessa, leader of Pacific coast activities:

"Thirty groups of social justice enthusiasts are holding meetings all the time to rally support behind Father Coughlin. The many people to whom I have talked are heart and soul in the movement. It is almost incredible that his church should ban Father Coughlin when the nation is so sorely in need of his wise and courageous counsel."

The People Speak . . .

People Are With Father Coughlin

To the Editor:

With a sad heart I am constrained to write a few words relative to the means and plans of getting Father Coughlin back on the airways to tell Americans the truth, the whole truth and nothing but the truth, as he has so nobly done for more than 10 years, until a sinister political influence interfered, using as a mouthpiece a reverend monsignor.

I am a Catholic, taught at my mother's knee the true religion, a Fourth Degree Knight of Columbus, though Jewish in name, but I am also an American citizen and place my country above any party label. I supported Lemke, "the second Lincoln," and O'Brien, a real Jeffersonian Democrat, for president and vice-president in the last presidential election, and am proud of it, **because their principles and platform were 100 per cent right and American.**

There is but one thing left for free Americans to do: petition the Holy Father to commission Father Coughlin as an authorized representative in America, to teach and speak the truth which he will do without fear or favor.

In this country in November, 1936, under the triangle with Lemke and O'Brien, we received only 73 votes. On last Tuesday, running for county attorney under the triangle, I got 652 votes, Democrats, Republicans and Independents, **a gain of 900 per cent in one year!**

The people are with Father Coughlin. Get him back for them.

—J. B. Wise.

Brandenburg, Ky.

Paper Changed Her Viewpoint

To the Editor:

Never have I been so pleased with SOCIAL JUSTICE as I am with the November 8 issue, especially page 3.

I wrote a very discouraging letter to Father Coughlin as I felt he had thrown us down when we needed him most. I felt that he should have gone over the head of the bishop. I have written to him apologizing, since reading this issue of SOCIAL JUSTICE. I now see things in a different light.

Mr. Prewitt Semmes' reply pleases me very much also. I am glad to know that SOCIAL JUSTICE is not strictly a Catholic paper so it can give fair unbiased opinions on all matters.

I have no money to help Father Coughlin and I am a semi-invalid shut-in, but I am making silk sofa pillow covers to sell. Could I send them to Detroit? Is there someone in your organization to dispose of them for me? I am not able to get around and no one comes to see me since I went broke. **I want to do my share of support and that is the only way I have.**

—Mrs. Gladys Caverly.

Plainfield, N. J.

Anxiously Awaits Every Issue

To the Editor:

I am heartily in favor of a direct appeal to Pope Pius XI in behalf of Father Coughlin. I am a Protestant, but it was my intention to do just that, if no steps were taken by the Social Justice Councils. We have no club here, but I will get in touch with the nearest council.

I listened to Father Coughlin for two years over the radio and read several of his books before I joined his grand union. **I think that Father Coughlin has done more to narrow the breach between Catholics and Protestants than has ever been done before.** He has shown us that there is little difference if we are true Christians.

I have passed on SOCIAL JUSTICE for others to read and I hope in the near future to be able to send in a few new subscribers.

I think SOCIAL JUSTICE is the best paper published. I anxiously await every issue. I trust that Father Coughlin may be with us soon again, and that every one connected with his work will be abundantly blessed.

—Cora A. Ackerman.

Chicago, Ill.

Another Protest Goes on Record

To the Editor:

I want to be counted among the many as going on record in protest against the silencing of Father Coughlin from broadcasting.

Nevertheless the truth will go marching on, thanks to SOCIAL JUSTICE, and win. Father Coughlin must be restored to the airwaves. He is the one man in America that can prevent a very unhealthy condition in America.

—Martin Schuman.

Brooklyn, N. Y.

Independent Policy Is Appreciated

To the Editor:

Please accept my most grateful thanks for your continuance of Father Coughlin's weekly, SOCIAL JUSTICE. I rejoiced when I read page 3 of the November 8 edition.

Your positive and independent statements as to the policy your paper will pursue are and should be encouraging to all.

Msgr. Ryan should have informed himself on what Father Coughlin had been doing for the past 11 years before taking the responsibility of a spokesman for the Catholic Church in America.

Few of us in the middle west ever heard of him before the New Deal adopted him.

—Mrs. Sarah Ward.

Monroe, Wis.

Concerning the 'Good Catholics' Within the C. I. O. ---

To the Editor:

Why is it that when any person seeks to prove that the C.I.O. is led and dominated by those with communistic inclinations if not actually Communists, the pro-C.I.O. Catholic press and the cleric apologists for the C.I.O. almost invariably trot out the names of Joseph Curran and John Brophy as exemplification of the Catholic leadership of the C.I.O.?

Although I am opposed in principle to the C. I. O. and subscribe to the belief that it is undoubtedly Communist controlled, I nevertheless believe that it is possible to find within the ranks of the C.I.O. persons who more adequately typify the "good Catholic" than do Brophy and Curran.

Surely no real Catholic who knows the past record of these two can be other than resentful at the Catholic press and priests who so often hold them up as typical examples of good Catholics.

The apologists make much of the fact that Mr. Brophy has a son attending a Catholic college, as if that in itself were positive proof of John Brophy's Catholicity. We have today in this country many Jews and Protestants attending Catholic schools and colleges, **which fact does not prove that the parents of these children are good Catholics.**

We even have many converts from the Protestant and Jewish faiths who are Catholic priests, and **neither does this mean that their parents are not anti-Catholic.**

Mr. Brophy wasn't such a good Catholic as to let his faith keep him from leaving the church to embrace the false teachings of extreme Socialism, or to prevent him from joining and holding offices in organizations supported and dominated by the "red" Garland fund, as disclosed in SOCIAL JUSTICE on November 8. Nor did his faith prevent him from becoming a party to the Communistic activities of the falsely labeled American Civil Liberties Union whose principal concern is for the civil liberties of leftist agitators. Apparently Mr. Brophy's religious beliefs blow hot and cold according to the way Mr. Brophy feels at any particular time.

Brophy, in an interview printed recently in the Christian Front says, "Catholics form a very large portion of the C.I.O." and further states, "There are only a very few Communists in the C.I.O." Assuming this to be true, we wonder why Mr. Brophy who poses as such a good Catholic remains so silent regarding the large number of Communist leaders in the C.I.O., and why so quiet regarding the communistic tactics of that organization such as the breaking of contracts, confiscation of property, defiance of lawful authority, etc.?

If such a large portion of the C.I.O. is Catholic, and so many of the leaders Catholic, **why not adopt some Catholic tactics, instead of catering to the "very few Communists" in that organization?**

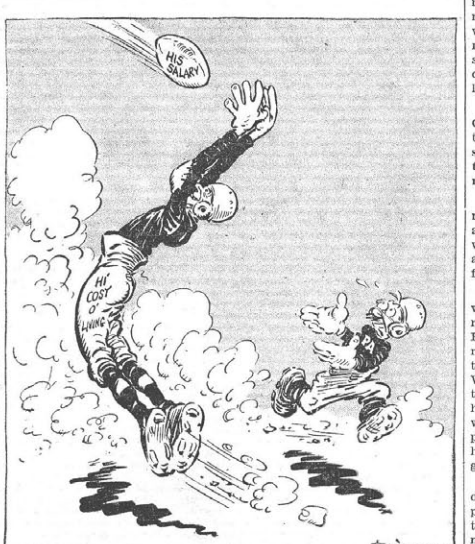
It is strange that the only union member to date who has come out against the Communists boring from within the C.I.O., wasn't a Catholic at all, but Mr. Homer Martin, a former Protestant minister.

Just a word about Mr. Curran which should be sufficient for any real Catholic. In an interview by Fortune magazine recently, Mr. Curran was described as a regular attendant at Mass. "The Catholic Worker," in commenting on this interview said that Mr. Curran was honest enough to strike out the word "regular." Honest to a reporter, but not honest enough to his maker to fulfill the first obligation of every Catholic.

I do not think that "good Catholics" are very fond of having Brophy and Curran shoved down their throats by the Catholic press and many of the good Catholic clergy as such outstanding examples of the "good Catholics within the C.I.O."

—William E. Massey.

Bronx, N. Y.



—Shoemaker in the Chicago Daily News.

Intercepted Every Payday

Already Has Done More Than Most

To the Editor:

Even if he never speaks another word or lifts another pen, Father Coughlin has done more to educate the people of the United States than any one man that ever lived or ever will live. I feel sorry for the men who cannot conquer their jealousy. This battle has only started. We will have him back on the air.

—Mrs. B. F. Mills.

Beloit, Wis.

Another Excuse For Banning

To the Editor:

May God bless the men who have elected to carry on where Father Coughlin was forced to lay off. At Mass this morning, our priest announced that inasmuch as SOCIAL JUSTICE "was not a Catholic paper, and professed not to be a Catholic paper," the sale of SOCIAL JUSTICE would henceforth be forbidden outside the church.

I am now more than convinced of what I suspected for a long time, —that the Catholic hierarchy are on the side of the rich, the powerful and the exploiting industrialists, rather than on the side of the poor, the submerged, the ill-fed, ill-housed and ill-clad.

SOCIAL JUSTICE **is all that we have left** through whose columns we learn the truth.

—Gerald Moran.

Chicago, Ill.

We Thank You Very Much

To the Editor:

We have today mailed 15 separate letters to His Holiness the Pope in Rome. All our employes wrote their own letters and mailed them to the Pope. We want and must have Father Coughlin back on the air.

Keep up the good work. We are trying to get new subscribers to take the SOCIAL JUSTICE paper.

—Bohemian Literary Society, M. J. Dostal.

St. Louis, Mo.

Adds Appeal to Get Leader Back

To the Editor:

I have not had the opportunity to join any of the Social Justice Councils, but I would raise my voice to high heaven to implore our Holy Father to come to the rescue of a heart-torn people and give us back our own beloved and courageous Father Coughlin to carry to the people the 16 principles of social justice which alone can save our America from Communism and its devastating principles. I trust that my appeal may be added to all those who would see justice extended to Father Coughlin.

—Mrs. Veronica Carrothers.

Minneapolis, Minn.

One Among Millions Who Reveals Truth

To the Editor:

Let's hear Father Coughlin again on the air, SOON. I am watching SOCIAL JUSTICE for good news that he'll be on soon. He is one of the 130 million who dares to tell the truth. The Americans need him. May God spare him for success.

—L. Forhim.

Chicago, Ill.

Convert Protests Radio Retirement

To the Editor:

I want to join your readers who protest the retirement of Father Coughlin from radio. Being a convert, I was benefited much by his sermons as well as enlightened in a political way. To me it seems that his superiors have given him an unfair deal.

—Mary E. Stahl.

Cincinnati, Ohio.

Wants Pope to Have Full Story

To the Editor:

Are we, the people of the Christian world, to understand that there is internal dissention in the ranks of the Catholic church? Undoubtedly Pope Pius XI should know the entire facts concerning the silencing of Father Coughlin. It is my opinion that he should be sent copies of SOCIAL JUSTICE from the first edition to the last, giving the highlights of the life of Msgr. Ryan, of the administration and the aims of its leader, President Roosevelt.

—Paul Merritt.

Philadelphia, Pa.

Not Among the Five or Ten Thousand

To the Editor:

I note from SOCIAL JUSTICE of November 1, that Monsignor Ryan is certain that a crisis would have resulted had Father Coughlin **"been permitted to continue with his series of radio broadcasts."** In this connection permit me to quote a few remarks from a statement of Senator Borah on the floor of the Senate on August 22, 1935 (Cong. Rec. p. 14459). He said:

"This is an extrordinary situation. Less than ten thousand men in the United States have finally secured possession or control of practically all the natural resources of the United States. . . . All of God's great gifts to the human family have now finally drifted into the control of five to ten thousand people. The rest of the world is about to be placed in a position where it will be compelled to ask permission of these people to utilize the natural resources which were intended for their benefit, and at a price to be fixed by those who own or control them. No more perfect form of human slavery could be devised. The situation is rapidly approaching a crisis. We are apparently facing a catastrophe."

Note that Mr. Borah attributes the cause of the crisis we are facing to the fact that **five to ten thousand people own and control all our natural resources.** I think it is perfectly in order to call on the Monsignor to state the grounds for his certitude that Father Coughlin's broadcasting would occasion a crisis. I am certain that **he is not connected in any way directly or indirectly with the five or ten thousand people mentioned by Mr. Borah.**

—Daniel Downing.

Brooklyn, N. Y.

Election Echo From Canada

To the Editor:

Orchids to the good people of Detroit.

The result of the civic election was nothing short of a smashing victory for all good lovers of law and order.

Richard W. Reading's 100,000 plurality over Pat O'Brien, C.I.O. aspirant for the mayoralty, and the decisive defeats to every C.I.O. representative who sought election to the council, should give encouragement to all true members of Social Justice.

Incidentally Father Coughlin may rest assured that in spite of the Raw Deal handed to him by the powers that be, there still exists in the hearts of all human beings an innate conception of order and chaos.

—Joseph M. Whalen.

Sydney Mines, Nova Scotia.

Canadians Not Afraid to Teach

To the Editor:

May I quote part of a discourse given by Cardinal Villeneuve of Quebec, taken from La Patrie Montreal, November 8.

Cardinal Villeneuve states:

"Unionism is practicing the right of association. Then that right is perfectly legal and is permitted to men of the same profession, to protect their interests and to better their position.

"The Church has taken the duty of encouraging and favoring professional associations, providing the association inspires sentiments of order and justice and does not use only its strength."

He went on to say that since the "Rerum Novarum" of Pope Leo XIII, Catholic unions have been founded all over the world.

The first Catholic union founded in Canada was in 1907 by Msgr. LaFoint. Catholic unions have been formed in every parish with the support of the bishops and priests.

What a contrast with the other statements. Where can you find order and justice in the C.I.O.?

How is it that they preach the teachings of Leo XIII in Canada and they suppress them in the United States?

—Paul Fizotte.

North Attleboro, Mass.

Others, Too Have Used Harsh Words

To the Editor:

I learned from your paper that Father Coughlin would not return to the radio.

We have been members of the Radio League for years and have been listening to most of his speeches. Father Coughlin always spoke for the poor and downtrodden ones, sticking close to the teachings of Christ. And if his ambition carried him too far sometimes, that was but human. Others of higher title and rank have done that, too.

Did not his Eminence, Cardinal Mundlein recently use very unfair language in criticizing Adolf Hitler, the Fuehrer of Germany? The only excuse one could find for his unjust outburst was that His Eminence is human, too.

All the faithful friends of Father Coughlin want him back on the radio and we all wish that his church superior, Archbishop Mooney, would return to him his right to speak with authority, or at least give him a chance to defend himself in public.

—Mrs. W. P.

Mankato, Minn.

Winning Side Above Criticism

To the Editor:

I want to congratulate you on the set-up of the last edition of SOCIAL JUSTICE. It would appear that the paper has fallen into able hands, and it is hoped that now it can be free to carry on Father Coughlin's work and aims without an ever-present danger of censorship.

As one interested in the work, I feel that there is now an opportunity for greater work than ever. We all realize the danger of getting too deeply into the political field when a priest undertakes to awaken the people to the value of social justice.

We also realize that social justice by itself needs more than words to put it into effect, and it is pretty hard for an able man like Father Coughlin with his well thought out aims and plans, not to get into that field when he felt there was an opportunity to obtain results for his plans.

He apparently was above criticism when he was on the winning side, but when that side became strong unto itself and revealed its aims and policies to be against the best interests of our country, he was on the other side, and became subject to censure for his plain and many times justified talks. Those of the clergy (I say this not critically but factually) are above criticism in what they say **because they are on the side that is in power.** In this situation principles are forgotten or soft-pedaled.

I believe that SOCIAL JUSTICE, now that it is free, can be a big factor, much larger for social justice and for the things for which Father Coughlin stood so solidly, than heretofore.

All the preliminary work that has been done by Father Coughlin should not be lost.

—Thos. H. Joyce.

Washington, D. C.

Common People's Only Champion

To the Editor:

I have read your article in SOCIAL JUSTICE for November 8, and hasten to request permission to add my plea with others for the return of the Rev. Charles E. Coughlin to the radio again.

It is my view that his broadcasts are about the only champion of the common people's rights we have in this country today and this help is so sorely needed at this time.

—William H. Baker.

Lawrence, Mass.

Strong Deeds Provoked Words

To the Editor:

In placing my vote in your hands to exert every honorable effort to restore Father Coughlin to the air, I must state that you are hailed the brave young hero who saved our country's flag when you took over SOCIAL JUSTICE.

The faith Father Coughlin has shown in you, as the enemy endangered that flag, is assurance to all loyal members of the National Union that you will save that flag from disgrace.

That intellectual flag never has or never will be stained with human blood, fighting bankers' wars. If and when our flag is forced into bloody conflict it will be to really end war and on our side there will be no tombs of the unknown soldiers. Instead ours will be the tombs of Christian soldiers.

The phrases used by Father Coughlin are mild and timid, considering the deeds that provoked them.

—Clark A. Brennan.

Des Moines, Iowa.

Social Justice Takes No 'Orders'

To the Editor:

My sister and I felt the greatest joy when we read that SOCIAL JUSTICE was going to follow on in the same way that good Father Coughlin had conducted the paper. I think it a wonderful little gem of a paper, the last two editions simply great, because you showed you were running the paper your way, not being dictated to nor taking orders from anybody.

—Grace A. Munier.

Jamaica Plain, Mass.

"America Actively engages in the search for peace."—President Roosevelt, October 5, 1937
—Drawn especially for SOCIAL JUSTICE.

Backs Pleas for Return to Radio

To the Editor:

The Protestant followers of Father Coughlin will naturally hesitate to express themselves about his return to the air, as they feel the whole matter is one for him to fight out with his Church superiors.

Personally, I have no hesitation in joining any movement which has a chance to bring him back, as he has unquestionably been the outstanding voice of the age, in teaching people the truth about the vicious system which is slowly strangling and enslaving the masses. Let us hope for favorable action by the Pope on the petition.

Should the Church decide to avoid the issues by side-tracking Father Coughlin, it is fair to assume that they will be prepared to accept the storm of hate and derision which will descend on their heads for their act, from a large part of the non-Catholic population of this country.

It seems impossible to believe that they do not recognize the great work that he has done in breaking down the prejudices existing in the minds of many Protestants, toward the Catholic Church.

With Father Coughlin on the air, we might hope for some success for the Thomas bill to be introduced in Congress next month. Without his help the few struggling representatives know the country's cures will be swept away by the log rollers representing the Federal Reserve bank and their arch-conspirator, the United States Chamber of Commerce.

Let no one mistake the crisis. If the Catholic Church prefers to support the above mentioned powers, Coughlin's followers will have no leader and will be powerless to continue the fight.

—Charles D. Marsh.

Chicago, Ill.

Fort Wayne Shows Mad Anthony Spirit

To the Editor:

May I congratulate the new editor of SOCIAL JUSTICE. I know of no one whom Father could have chosen that would carry on as you will. We are going to have some who will stop as SOCIAL JUSTICE readers because they are under the impression that the paper is completely out of social justice principles. **This is the first error that we must combat.** I get 185 copies every week and have met this opposition since the newspapers stated that the paper was sold. We are trying hard to offset this error.

The fourth district Social Justice club of Fort Wayne is full of fighting spirit and we await our orders as to means of bringing Father back on the radio. Will the petition method be the best means? Somehow, some way there should be a solution. After all, the Shrine was built by people in all walks of life who believe in the truth of Father Coughlin's principles and that it should be plain, when truth would prevail. Who has the authority to deny these people the teachings from the very buildings that they paid for?

We hope and pray for some solution and we await your orders. Would a broadcast by Mr. Baertschi, explaining the full details be feasible? In any event we are not beaten yet. We are for you 100 per cent.

—Harry M. Bloemker, President
Fourth District, Social Justice Clubs.

Fort Wayne, Ind.

Christian Philosophy of Life Is Key to Success in Vocation

Modern Youth Deserves Encouragement in Ideals

By Prof. Horace A. Frommelt
(Written for SOCIAL JUSTICE)

A YOUNG man who is struggling to learn the trade of toolmaker, and who has been an apprentice in a large Michigan plant for more than a year, writes to tell me of his troubles, which I welcome. It was the closing porograph of his letter which, more than all else, gave me encouragement. He ended his letter with these words, **"In closing it was a pleasure to read a person who pointed out a Christian way."**

At the risk of seeming to preach a sermon, I have gone out of my way in some of our past meetings to emphasize the Christian meaning of vocation and some of the Christian aspects of this important subject. After years of experience with young people, both in industry and in school, I am convinced that the religious aspect of vocation, as well as of every other phase and activity of life, is a vital and living thing with our youth.

Gives Meaning to Christian Life

There is altogether too much emphasis on the wildness and irresponsibility as well as irreligion of youth and too little about its idealism, its zeal and its religion. There is, in very truth, such a thing as flaming youth, but it is youth not aflame with debased passion, as the scribblers would have us believe, but on fire with zeal for life—and a Christian way of life. We overlook this idealism and youth's desire to look at life in a Christian and a Christianlike manner.

In our discussion concerning your vocation, therefore, we will not in the future fail to discuss your life work as a very important part of your Christian philosophy of life. We will look at it as a Christian should consider a vocation, namely, as a stepping stone from something earthly and temporal to eternity and the reward of a life that has been truly successful.

If we are placed here on earth for the primary purpose of working out our salvation, then surely the kind of work that we do and the way in which we do it has a very real relationship to and important bearing on the final and eternal reward.

Success Books Often a Racket

It is for this reason that I have not hesitated at times to be "preachy" in discussing your vocation with you. I have not hesitated to ask you to look at it in the way in which you should look at it, namely, as a Christian. And I have not hesitated to point out that success, which is the goal of your life work, must be different for him who follows Christ than for the worldling.

Nor do I believe that I am mistaken in my judgment of you when I say that I am convinced you want to consider your life work or vocation in this way. If you didn't there would be little reason for either my discussion or your reading. The printing presses of the world are busy turning out success stories and formulas and prescriptions for success of the kind that the world considers worth while. In fact, there are writers who make a living and lecturers who make a business, and a real worth while business, telling the youth of our day how to be successful. Some of the best sellers in recent years have dealt with prescriptions for worldly success. We are constantly asked to look up to them who have accumulated vast stores of this world's goods and who are, therefore, referred to as successful. And we are told so frequently, even to the point of being bored, what golden opportunities await the young American and how he can obtain this much sought-after success.

In fact, there are quacks and pseudo - scientists who, having taken on long and high sounding titles, are going about, on a very profitable basis, telling young men, such as you, how to be successful.

Based on Wrong Philosophy

None of them are worth a moment of your time. They are wrong because they have started out with the wrong philosophy. There is no substitute for starting from the right point and for right thinking. These quacks that we have been referring to, and which we will consider more in detail later, fail to recognize Christianity as a way of life and a viewpoint or manner of looking at things. For them Christianity is either a nice ideal to be politely talked about or something that is reserved for brief consideration during an hour or more on Sunday. But that it has anything to do with what goes on in our lives during week days, and particularly a vocation, such as moulder, coremaker, machinist, or for that matter any other, is absurd and unheard of.

These quacks with their worldly philosophy are wrong and must be shunned by us who claim to be followers of Christ and who are taking His name as Christians.

Do not become impatient with these discussions because we seem to get farther and farther away from an answer to the question, "How can I find out what I am best fitted to do?" We are approaching that question very rapidly and very directly, even when we stop to consider it, as we have been, in its Christian light and aspect.

May I suggest in closing this part of our discussion that a prayerful consideration of your vocation is more important than an intelligent one, though we also want to be alert and sharp in our thinking about this important subject. But prayer is not to be shunned; in fact, it should be generously and effectively used. And may I add in closing that St. Joseph, your Guardian Angel as well as your patron saint, will be glad to assist you in this important task of finding and discovering a life work and a vocation to which you are fitted.

Trades in the metal industries have been subject of Prof. Frommelt's earlier discussion in this series. Requests for any of the back numbers will be promptly filled by SOCIAL JUSTICE. Blast furnaces of the River Rouge mills of the Ford Motor Company are shown in the above photo by Ewing Galloway.

Mechanical Drafting Work Precedes the Craftsman

We are still considering the metal manufacturing industries and have just completed a careful examination of the machinist and tool and die making trades. Closely related to these two important crafts is **mechanical drafting.**

The work of a designer precedes that of the craftsman in the shop. Plans and sketches must be prepared for the patternmaker, for the moulder in the foundry and the machinist in the machine shop.

Let us look today at the requirements of this important job of mechanical drafting. Let us see what it demands of us and perhaps we can come to a decision about the possibility of fitting ourselves into that kind of work.

Plans Must Come First

A man bent over a drafting board is the picture many young men have, at some time during their job-finding years, of the kind of work or vocation they would choose as a life occupation. There is something about this individual as he draws, calculates, sketches and erases that captivated the fancy of the present generation of mechanically inclined young men. But before you make a choice of drafting, let us discuss the kind of work the draftsman does.

Draftsman, in the first place, is a general term and includes several kinds of work. Perhaps you have seen the plans from which a house is built. Machinery is constructed in much the same manner. Plans or drawings are furnished by several kinds and grades of draftsmen, as we will see directly, and by means of these drawings the machine is built.

It all happens something like this. The chief draftsman, who is the head of the drafting department in any large plant, receives from officials full particulars regarding the size, type and use of the product, let us say an automobile engine, which is to be made. He determines the arrangement of the parts in the engine—the cylinder block, pistons, connecting rods, crank shaft, etc.—in a very general way and then gives the entire job to one or several designers.

Designer Is Engineer

These designers are engineers who calculate the required strength and size of the parts of the engine, the manner in which these parts are to be put together, and of what materials they are to be made. The designers' ideas are put down on paper in what is called a rough sketch. These are passed on to the detailers, who make from them finished drawings, showing each detail of every part in its exact dimensions according to the best practice.

Finally, the detailer's drawings are copied by the tracer on so-called tracing cloth or paper, from which blue prints of the same drawing may be made. These blueprints are used in the shop in the actual machining and assembling of the automobile engine.

Several Grades of Experience

All these men are draftsmen, but there is a great difference in their work. Tracing is done only by beginners who expect to be promoted. The detailer must have a good knowledge of arithmetic, geometry and algebra and he must be familiar with shop methods to prevent his making plans for something which is impossible or difficult or too costly to manufacture. The designer and the chief draftsman are engineers and need thorough technical training in addition to the detailer's qualifications.

Perhaps the best first advice if you desire to become a draftsman is with regard to school. Get a high school education; if possible, go to a technical school or college, and study engineering and mathematics and technical subjects in addition to English and the other general subjects.

Second, if you are inclined toward drafting as a life work, arrange for experience in a machine shop, a foundry and a pattern shop, if at all possible. An apprenticeship that includes those departments is to be favored.

One Must Prefer Inside Work

The work of the draftsman is confining and is usually done at one table where hours are spent every day. Hence, the work should not be undertaken by anyone who is highly nervous or who requires much physical activity.

As has been stated if you are interested in mechanical drafting you should prepare yourself by an apprenticeship that will provide experience in shop work. It is impossible for you to become a truly skilled draftsman unless you have had shop experience, particularly that of the machinist.

The following schedule of work may be considered as typical for the learning of this trade:

Patternmaking	**1200 hours**
Machinist	**1200 hours**
Foundry	**1200 hours**
Assembly	**1200 hours**
Tracing	**1200 hours**
Detailing	**2320 hours**

This is typical of the four year apprenticeship with the hours based on the 40 hour week. The metal manufacturing company offering a good course of training for young men wanting to learn mechanical drafting will provide a course similar to that outlined above. The schedule will vary with the nature of the organization, its products and its policy.

Study Supplements Work in the Shop

Such a schedule of shop and drafting room experience should be supplemented by evening or extension courses in the following subjects:

English
Shop Mathematics
Metallurgy
Mechanics
Machine Design
Shop Economics

"How can I know that I am fitted to learn the trade of mechanical drafting?"

There is no sure and certain answer. You need first of all to know that you have some mathematical ability, imagination, and the patience to execute neatly and accurately the work that the draftsman is called upon to do. A probationary period of three months, during which you can make a trial of this vocation, is perhaps the best way to determine with any degree of certainty whether you are fitted for this kind of work. And, many organizations are willing to give you an opportunity to determine your fitness for such a vocation.

Message Ignores Labor Problems

Martin Urges Annual Wage for Automen

President Asks Aid for Industry As Initial Objective of Congress

But Union Head Doesn't Support Money Change

By the Labor Editor of SOCIAL JUSTICE

We defy any intelligent critic to go over President Roosevelt's recent message to Congress with a microscope and a pair of pincers and to pluck from it one expression capable of bringing the minutest cheer to the heart of American labor.

The president's reference to labor in the message was confined to five brief paragraphs, and it reflects the begrudging attitude of a man to whom a subject is distasteful but who must perforce deal with it.

That is unusual for a president whose whole career has been devoted to spouting demagogic, extravagant promises to the working classes. But then the whole tone of the message was unusual. Certainly it could not have been indited by those two wunderkinds of the White House, Professors Corcoran and Cohen. It smacked more of the opinions of such men as Barney Baruch, Wall Street master mind, and Marriner S. Eccles, Federal Reserve Board chairman.

Baruch, Eccles Brain Trust Now

The thing to remember is that Mr. Roosevelt isn't dishing out the same kind of hokum any more. He has gone back to the old brand of mass mesmerism, made famous by the Hoover administration, whereby the working classes are thrown on the mercy of modern capitalists.

What the president had to say about labor was important only insofar as it portrayed this transition, or reversion from brain trust demagogery to rugged individualism. Boiled down, the message to Congress on labor pivots on two proposals:

(1) A recommendation that child labor be abolished. (2) A conviction that present "restrictions" must be lifted from private industry so that the buying power of the public may be increased.

As regards the first, child labor has already been reduced to a minimum in this country, and while it is still a problem to be met by the government, it certainly should not have superseded other, more important, labor considerations in the mind of the president.

Help Capital First Is Plan

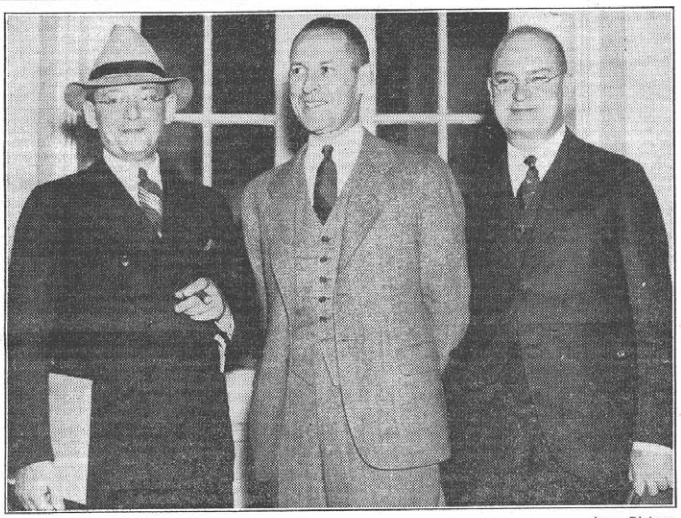
With respect to the second proposal, the president suggests that the best way to help labor is to help capital first. In this connection he says:

"Political and social harmony requires that every state and every county not only produce goods for the nation's markets, but furnish markets for the nation's goods. This does not mean that legislation must require immediate uniform minimum hour or wage standards; **that is an ultimate goal.**

"We should provide flexible machinery which will enable industries throughout the country to adjust themselves progressively to better labor conditions."

In other words, let the modern capitalists of industry provide decent wage and hour standards for labor when, and if, they show a willingness to do so. Any working man who sees a living, annual wage in that picture had better have his head examined.

It's Getting To Be a Habit



—*Acme Picture.*

Bankers and their stooge spokesmen in the government are beating a path to the White House these days after the administration's announcement that help for big business would hereafter take precedence over aid for labor. Above is Marriner Eccles, (center), chairman of the Federal Reserve Board, leaving the White House after a chat with the president and five of the nation's leading bankers and industrialists. With Eccles at the conference were Isador Lubin (left), labor department official, and J. Matthew Daiger, special assistant to the Reserve Board.

Homer Martin aggressive leader of the United Auto Workers of America, has gone on record as approving one of the foremost principles of social justice—**a living, annual wage for the working man.**

But, to him, that objective is a will-'o-the-wisp, predicted entirely on a softening of the hearts of wealthy industrialists.

In a recent speech in Detroit, Martin demanded that every worker in the automobile industry be guaranteed a stable wage of not less than $2,500 a year. It was a beautiful speech, calculated as an answer to certain plutocratic utterances previously made by William S. Knudsen, head of General Motors, in Boston, but sadly lacking of any practical proposals on how such a wage might be attained.

Foolish to Wait for Hearts to Melt

Mr. Martin is an intelligent leader of labor. He ought to know that it is absurd to depend on exploiting employers for decent wage standards. He must be aware that the only sensible approach to the problem is by way of monetary reform—in other words by a stabilization of the wage dollar.

He must know these things. Therefore, the implication is that his blast at Knudsen was nothing more than a stunt to capture the sympathy of underpaid auto workers without offending President Roosevelt.

Had Martin come out unqualifiedly for a stabilized wage dollar through the medium of monetary reform, he would indirectly have attacked the president, **because the president is opposed to any revision in the present monetary policy of the government.**

Roosevelt Sides With Bankers

Roosevelt wants the bankers to remain in control. He has scuttled all attempts to restore to Congress its constitutional right to coin money and regulate its value.

Until labor leader Martin and his associates recognize this and show the fortitude to condemn the New Deal's opposition to a living, annual wage for labor, they can neither establish themselves as capable spokesmen for the working classes nor hope to win for labor the rights that a union card promises.

Green Demurs; Martin Urges Vote; Capitol Strike Ends; Hudson Closes

WASHINGTON, D. C. — William Green, A. F. of L. president, announces that his organization is flatly opposed to creation of a labor standards board, favored by Labor Secretary Perkins, in the pending wage-hour bill . . . Green tells President Roosevelt the Federation will wage a determined war against the establishment of such a board during the present session of Congress. . . Also asks president to curb authority of the National Labor Relations Board over organized workmen. . . Says labor will demand a sharp pruning of the board's powers and asks immediate showdown on board's recent action in canceling a contract between the Federation's Brotherhood of Electrical Workers and the Consolidated Electric Company of New York.

* * *

DETROIT, MICH. — United Auto Workers union rejects proposed new agreement with General Motors, world's largest manufacturer of motor cars. . . Agreement had ignored union's demand for sole collective bargaining rights, elimination of north-south wage differentials and blanket wage increases. . . Union decision, which climaxed five months of negotiation, was announced by Homer Martin, international president, who said he would appeal for a National Labor Board election in all sixty plants of the G-M corporation.

* * *

WASHINGTON, D.C.—First strike ever to be conducted directly against the government ends after 24 hours when painters, working at the Capitol building, are promised their grievances will be presented to committees of Congress. . . Heretofore manual laborers at the capitol, like secretaries, clerks and other employes, were considered as government employes and their right to strike was not recognized. . . . Painters struck over question of union recognition, are demanding a "closed shop."

* * *

TOLEDO, OHIO — Edward Lamb, Ohio counsel for C.I.O., calls Governor Martin Davey a "Judas Iscariot" . . . Brands as false Davey's charge that C.I.O. lost steel strike in Ohio because of violent tactics. . . . Holds C.I.O. is a "responsible organization, standing for peaceful industrial relationships."

* * *

WASHINGTON, D. C. — John L. Lewis, C.I.O. chieftain, announces plan to take over 30,000 A. F. of L. workers in the furniture and allied industries. . . . Issues call for a conference of federation and C.I.O. unions to be held in Washington November 27-29 for the purpose of uniting all workers in industry into a single industrial union.

* * *

WASHINGTON, D. C.—Hand of big business is seen in navy department's attack on Walsh-Healy act, which sets labor standards for private firms engaged on government contracts. . . . Claude A. Swanson, secretary of navy, and Admiral William D. Leahy, chief of naval operations, warn that "restrictive legislation" on naval building program would menace national defense. . . . Navy department is notoriously noted for its protection of the monopolistic private interests that build our ships, a factor that has repelled moves for government ownership and operation of big shipyards.

* * *

DETROIT, MICH.—Hudson Motor Company closes plant for second time in week after dispute between union workers and management. . . . More than 10,000 workers stop work when assembly line employes protest against asserted violation of seniority rights. . . . United Auto Workers union, C.I.O. affiliate, demand retention of seniority rights of union men after a strike.

A. F. of L. Review Shows Job Drop

A definite indication of the much-talked-of recession in American industry is had in the recent announcement by the American Federation of Labor that employment among its members had sagged during the usually prosperous month of October.

The A. F. of L. reported the percentage of its unemployed membership increased from 9.3 to 9.4 during the month, commenting: "While this seems a small change, actually the figures are a very important barometer because October is normally the peak month of the fall busy season."

Philadelphia Councils Send Greetings and $1,194 Check

Social Justice Councils of Philadelphia, than whom there are none more loyal or active in the national Union, transmitted the following letter of birthday tribute to Father Coughlin.

"It is not only our appreciation and homage to Father Coughlin," writes **SOCIAL JUSTICE** Philadelphia correspondent, "but we feel that it will be a means of help and inspiration for others to do the same for Father Coughlin in this, his hour of distress."

The letter follows:

Dear Father Coughlin:

The Social Justice Councils of Philadelphia, united as a body, in a most sincere and enthusiastic manner, have endeavored to extend our heartfelt congratulations to you on the anniversary of your forty-sixth birthday.

We honor you for your unique and singular ability and fortitude by which you have hoped to attain social justice in behalf of the downtrodden and exploited humanity. We praise you and acclaim you for the noble, well founded, true, just and undisputed principles proposed by you for the accomplishment and execution of real, concrete social justice in the place of the injustices, the strife and turmoil and misunderstanding as they exist throughout the world today.

Realizing your exceptional qualities, your power as a leader, your thorough knowledge of affairs, yes, we believe unequaled, at the same time your humility, your obedience and sanctity, words do not supply us to express our feelings, our respect and congratulations to you.

On Monday evening, October 25, 1937, in honor of your birthday, we arranged a card party and dance at the Majestic Hotel here in Philadelphia. Due to the uncertainty of the possible attendance we prepared for accommodating about 3,000 people and then with doubt that that number would be present, but in a word, it was overwhelmingly attended.

The crowd was so great that several thousand were turned away. Inside the hotel it was so jammed that there was hardly standing room. The card and radio games had to be dispensed with and an appeal made to the people for their gracious consideration, but thanking them for their patronage and homage to you, Father Coughlin. . . .

The remarkable thing was the fine, congenial and enthusiastic attitude of all the people. Regardless of their inconvenience, there was not disappointment because of any anticipated pleasure but the fact that so much interest, loyalty and enthusiasm was shown for you, Father Coughlin, was sufficient to please them.

Enclosing, from the proceeds, after final settlement, we kindly offer this check for $1,194.46 with our intention that it shall be a personal gift to you as an attempt of our appreciation of you for the great cause that you have been fighting for us.

In conclusion, singly and as a body, we beg and pray our loving and merciful God to ever bless you and protect you and grant the ways and means of having you again to lead and teach us if it is God's will.

Very sincerely yours,

Dr. Edward M. Walsh,
Co-ordinating Secretary,
6530 Rising Sun Ave., Philadelphia, Pa.

Leonard H. Henn, Jr.
Financial Director.

Board of Directors,
John V. Leinmiller, Chairman.
Frank Hughes.
John M. Simpson
Wm. Speiser
Wm. Campbell.
George Jackson.
Floyd Nellet.
Jas. Howshall.
Chas. Abbott.

Did Your Paper Print This Too?

Scores of Social Justice zealots in New England have sent this office copies of an editorial which appeared in the **Fall River Herald News** entitled: **"Tracing the Descent of the Demagogue."** It was a flippant and disparaging comment on Father Coughlin's retirement from broadcasting, a product of the "smart alec" school of editorial writing. This is the kind of editorial that tries to ape the personal journalism of an older day but, because of the pin-feather stature of the present day crop of writers, cannot achieve the old masters' effect.

The Fall River, Mass., "Herald News" is owned body and soul by the "Durfee banking interests," which also own and control the economic and political life of that great industrial city so that **"no one dares breathe against their will!"**

But the Fall River paper did not pay anybody to write that editorial. This was a "canned editorial" supplied by an Ohio service for newspapers who want their readers to think they have an informed staff of writers, but who do not want to pay for original effort.

"Tracing the Descent of a Demagogue" appeared in several hundred small town newspapers whose editors continue to pose as the authors of their editorial page, **but who buy their ideas already prepared for them by a central propaganda office.**

Why not have your own Social Justice council investigate the home town newspaper in your community? Does the editor write his own editorials, or does he, too, buy the "canned" product? Insist that his paper be honest enough to tell its readers.

SOCIAL JUSTICE has a list of some half dozen small dailies, which have been running this anti-Coughlin hogwash regularly. It would be bad enough if the editor were opposed to social justice and a foe in Father Coughlin's battle on the money changers, but at least he ought to expend the effort to write his own opinion.

This widely read editorial was not written in any one of the newspaper offices in which it appeared as their own.

SOCIAL JUSTICE has told you all this time and again, but of course, newspaper readers cannot be expected to remember that they are being taken in. They might suspect a big city newspaper of being banker owned, but somehow they think of the home town paper as the product of a man they meet every day.

If he is buying his editorial ideas and panning them off on his readers as his own output **HE MIGHT AS WELL BE OWNED HIMSELF.**

Smith's Smears

(Continued from Page 5)

9. "The Archbishop, with the calmness that has marked every move of his in the controversy, expressed the desire that this publication be done without comment either by himself or by the managing editor."

10. "We appeal, therefore, to Catholics to keep cool heads and not to be swayed by the intemperate articles now appearing in the newspaper, SOCIAL JUSTICE. . . ."

11. **"The Church has asked nothing unreasonable of Father Coughlin. Some of his acts of submission have been edifying."**

12. "He should go the whole way, however, and demand that SOCIAL JUSTICE behave itself or he should publicly repudiate it."

13. **"It will be useless for persons who disagree with our stand to send us angry letters.** This paper is devoted first, last, and always to strict obedience to the Hierarchy, and it will not be dissuaded from this course. We would rather see all our work perish than give the slightest indication that we disapproved of the cool and temperate course taken by the illustrious Archbishop of Detroit."

It has been reported to SOCIAL JUSTICE that persons soliciting subscriptions for a new magazine called "American Institute" are in some instances using the name of Father Coughlin, the N. U. S. J. and Social Justice Councils. Neither Father Coughlin nor the Social Justice movement has anything to do with the reported publication.

William J. Bley Co-Ordinator for St. Louis Area

Mr. William J. Bley of St. Louis, Missouri, has been named Co-ordinator of Social Justice Councils in that area. He lives at 5023a Devonshire Avenue, and his telephone number is Flanders 7785. Social justice workers in Missouri are advised to get in touch with Mr. Bley.

Refuting the Libel

(Continued from Page 5)

9. We cannot agree with Monsignor Smith that there is any "controversy." How can there be a controversy with one party silent? Speaking of the "cool and temperate course taken by the archbishop of Detroit," what could be cooler than the attitude of Father Coughlin who has betaken himself to the refrigerator of silence? Once more we reiterate the cowardliness and unfairness of any newspaper attack when Father Coughlin must perforce keep silent—when he is disarmed of his sword of rhetoric and **when it would be necessary, before he could unsheath it, to present his written article in his own defense to Archbishop Mooney,** with whom The Register and the other newspapers of its propaganda chain are trying to make out that Father Coughlin is quarreling.

10. We call your attention to the fact that in five columns reviewing the Coughlin case, Msgr. Smith of the Denver Register **does not challenge the truth of one statement which ever appeared in SOCIAL JUSTICE.** He pleads for cool heads and asks that readers do not be swayed by **INTEMPERATE ARTICLES** which may appear in this newspaper. We thank Msgr. Smith for his admission that the articles were not also untruthful, but that we are simply intemperate in relating the facts—a misplaced emphasis would seem to be the worst that he accuses us of.

We should be grateful, too for this splash of publicity for SOCIAL JUSTICE in the 14 western dioceses in which The Register is the official voice of the church. Many of them, no doubt, had never heard of SOCIAL JUSTICE before. We hope they'll want to read it now.

11. Monsignor Smith returns to his libelous theme of Father Coughlin's disobedience. **"The church asks nothing unreasonable of Father Coughlin."** Neither does Father Coughlin ask anything unreasonable of the church. Did Msgr. Smith's advisers intend his article to imply that he does? This is an outright libel.

12. Father Coughlin has no more control over SOCIAL JUSTICE than he has over the Detroit News or the Saturday Evening Post. The attempt to blame him for any intemperate zeal of his friends who are working in his behalf is far below the dignity of a Catholic press.

As to making us "behave," if SOCIAL JUSTICE had not "behaved" we would print many things which the duty of journalism suggests that we disclose to our 500,000 readers but which Christian charity and a consideration for Father Coughlin and his church counsels us to withhold.

For example: We might have told long ago how knowledge of Father Coughlin's intention to quit broadcasting need have been no surprise to the archbishop of Detroit.

We might have printed a letter from Archbishop Mooney's deputy censor, with its burden of unbelievable comment upon the Pope's encyclical, and which letter came into our possession with the record books of the Social Justice Publishing Company.

We might, too, have printed some of the many insistent communications telling the story of how this or that monsignor or bishop obtained his appointment and why.

Perhaps in having withheld the publication of these matters up to the present date—in possible violation of a duty to our readers—SOCIAL JUSTICE newspaper has behaved itself more laudably than Monsignor's Register has behaved in formulating rash judgments without a complete knowledge of the facts.

13. The Smith article insinuates that the Radio League of the Little Flower sold the newspaper SOCIAL JUSTICE. This fact is completely erroneous, as legal papers in the files of Social Justice Publishing Company will show to any persons interested in examining them. They would have been available for Msgr. Smith's "complete investigation" had he taken the effort to make one.

What reason has the Catholic press to attack SOCIAL JUSTICE? All we are doing is campaigning to return Father Coughlin to the air and carrying on as best we can in his absence, his fight for Christian social justice in this unhappy land. What does the **Denver Register** have that is far better for the American people than the principles of social justice enunciated in papal encyclicals? We do not insist upon an **EXCLUSIVE** right to teach them. **The Register** is welcome to share in this fight for it. Why do they delay?

Saginaw and Bay City Rally

Social Justice Councils of Saginaw and Bay City, Michigan, are holding a Father Coughlin rally at 3 p. m. Sunday, November 28, at the Saginaw Masonic temple, 302 North Washington Ave. National Co-ordinator Walter Baertschi is speaker.

Does It Say "12 7"?

Look at the numbers on the address stencil of your edition of SOCIAL JUSTICE. If they read: "12 7", it means your subscription expires in December. Send in your renewal immediately so as not to miss any one of these "hot" newsy editions.

As in former years, many readers of SOCIAL JUSTICE will want to present gift subscriptions to their friends for Christmas. For their convenience, the following coupon is provided:

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Twenty Questions on Communism

Finance Is Serpent's Head; Communism Is But Venom Proceeding Therefrom

1. What truth is there in the claim that Communism or Bolshevism is a natural phase in the evolution of a strictly historical process originating in far-away Russia?

Absolutely none. Russia did not give birth to Communism, but became Communism's first victim through carefully-planned invasion by occult forces having no interest in Russia or in the Russian people, but seeking world conquest.

2. Is there any doubt or question about the Communist seizure of Russia in November 1917 having been the work of international plotters?

No. Many of the leaders came from a variety of nations, including the United States, a great many coming from the East Side of New York, under the leadership of one Bronstein (**called Comrade Trotsky**). Many leaders sought to conceal their real identities by taking Russian names. Thus, not only was Bronstein changed to Trotsky, but Finkelstein was changed to Litvinov, Rosenfeld to Kamenev, Apfelbaum to Zinoviev, etc. The secret invasion of Russia took place through, and with the aid of Germany, which appears to have been at that time, very much under the domination of this secret world super-government.

3. Did those who seized the reins of government in Russia in November 1917 constitute a majority of the Russian people?

By no means. They amounted to only a very small percentage—about 60,000 out of Russia's population of 160,000,000.

4. How did such an insignificant fraction of the population succeed in imposing their yoke upon 160,000,000 people?

First through deceptive tactics to seize the reins of government; followed by organized terrorism and wholesale "liquidations." In a word, the people were "trapped" like animals, those refusing enslavement being killed.

5. Have the occult forces behind Communism ever admitted maintaining before the "Communist Manifesto," a secret society to promote the same objectives?

Yes. The preface to the "Communist Manifesto" expressly so admits. It expressly states that said Manifesto was drawn up as the "platform of the Communist League," and that **"before 1848"** it was **"unavoidably a secret society."**

6. Is there anything peculiar about the cause of the prevailing ills of society?

Yes. Humanity is not suffering from a God-made famine, but a man-made one, or rather a fiend-made one. The famine exists in the midst of plenty, with the plenty "gobbled up" by a money-mad group, and evidently as the result of long-time planning and manipulation. Such a money-mad group cannot be acting under the influence of Christian ideas, because the teaching of Christianity is always against greed, and for social justice and the universal brotherhood of man.

7. Is there anything indicating that these occult forces were peculiarly equipped to cause this very plight of which they seek to take advantage?

Yes, because (1) the plight is world-wide; (2) it must, therefore, have come from a world-wide cause; (3) the occult forces behind Communism constitute such a world-wide source; and (4) there is no other known world-wide source that could have been an incentive to produce such plight.

8. Did any leader or promoter of Communism predict in advance the occurrence of the (October) 1929 crash or panic in America?

Yes. On May 6, 1929, Stalin addressed an American Commission of the Third International sitting in Moscow as follows:

"I think, comrades, that the American Communist party is one of those few Communist parties in the world upon which history has conferred a task of a decisive character from the viewpoint of the world revolutionary movement.

"The force and power of American capitalism are well known to you. **To many it seems now that the general crisis of world capitalism will not touch America. This, of course, is not true. Absolutely untrue, comrades."**

Stalin added:

"And when the revolutionary crisis will open out in America, this will be the beginning of the end of world capitalism. It is necessary that the American Communist party should be able to meet this historical moment **fully armed."**

9. Is the Communist campaign conducted by a poverty-stricken group?

Emphatically no. Its emissaries have sought to give such false impression; but the size and ramifications of their organizations, and the colossal amount and systematized character of their propaganda in every nation, leave no room for belief in any such nonsense. **Finance is the head of the destroying serpent, and Communism the slime that proceeds from the head.**

10. What evidence is there that these occult forces have become further enriched during the so-called depression?

The increasingly enormous amount of their propaganda, and other costly activities in their own special interest, involving tremendous outlays in every nation of the world, constitutes a powerful showing along this line to any thinking person. Meanwhile, these pretended champions of the poor prate about their pity for the "under-privileged" and "down-trodden."

11. Has any outstanding and reliable authority discussed the great financial resources of these occult forces?

Yes. In the Encyclical of March, 1937, on Atheistic Communism, Pope Pius XI stated that:

"It (Communism) has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers."—Paragraph 17.

12. How can it be explained that these occult forces have at their disposal great financial resources, and yet claim to be fellow sufferers among the poor?

They are obviously not opposed to private ownership of capital, but opposed only to others having any. They appear to have a double objective: (1) to despoil all other peoples of all that they now have, and (2) to subject other peoples to their domination so as to be able to despoil them of everything they produce in the future.

Obviously, the co-operation among the occult forces by possessors of great riches with those pretending to be opposed to all individual ownership of property, cannot mean that wolves and lambs are co-operating but rather two sets of wolves, each disguised in different sheep's clothing. **A so-called Communist-state provides a convenient medium to transmit the property of other persons to the occult forces.**

13. Is there any available data regarding the number of persons killed and executed in Russia under the Soviet regime?

According to the Army Chaplain magazine of October, 1935, the number of persons killed and executed in Russia under the Soviet regime had then reached the staggering total of 11,726,746—**nearly two million more dead than the total killed in the World War.** (The almost daily purge which has been effected in Russia for the last year or so, has considerably increased that total.)

14. Do public school authorities of the nation require teachers to depict Karl Marx truthfully, and tell about his having been an arch-conspirator against humanity and an emissary of an outlawed gang?

No. Not only are teachers required to use textbooks and study magazines which depict Karl Marx favorably, but in **Washington Public School Document No. 1 of 1936, p. 10,** teachers are directly told to feature the "Character of Marx" as noteworthy for—

(1) His sympathy for the poor.

(2) His originality in thinking out a plan.

15. Has not the public press exposed all such perversive and subversive poisoning of the sources of knowledge?

Unfortunately not. Most of the public press have, with few commendable exceptions, conducted persistent campaigns of deception about such conditions, in lieu of efforts to obtain a public awakening, even holding up to ridicule loyal citizens who seek to expose such conditions, such citizens being called "super-patriots," "alarmists," "red-baiters," "witch - burners," etc. Whether this is due to "advertising control" or something worse, has not been definitely ascertained. When the public finally learns of this treachery, there may be a boycott against the disloyal press which will not be soon forgotten.

16. Is deception of the public by the press of recent origin?

By no means. It is of long duration, but is becoming more and more intolerable. As far back as 1807, Thomas Jefferson wrote:

"I really look with commiseration over the great body of my fellow

(Continued on Page 16)

Comrade Trotsky (his previous name was Bronstein) was the leader and theorist for the Russian revolution of 1917. Although he has recently expressed hostility to Stalin, his Communist theories have not altered.

Why?

Why do the international bankers aid Communism with their depression-made money?

Who ordered that the United States navy investigations on Communism be discontinued? Why?

Why is nothing done to stop the Communist propaganda which his been increasingly circulated through textbooks, libraries, and other sources of knowledge since 1900?

Why is teaching religion banned and the teaching of irreligion encouraged in our nation's schools?

Why do Communists oppose any "third party" move that is not pro-Communist?

How does the protracted failure to balance the national budget fit in with or aid the Communist plan?

These and many other questions find answer in **Wolves in Sheep's Clothing,** by George E. Sullivan, from which the 20 questions on this page were taken. In 187 questions and answers, this little book published by the Sodality Union of Washington, D. C. (46 Eye St., N. W.), to retail for 10 cents a copy, portrays authentically the proposals and principles of Communism and Socialism.

"It is necessary that the American Communist party should be able to meet this historical moment fully armed."—Stalin, May 6, 1929.

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by **the forcible overthrow of all existing social conditions."**

—Communist Manifesto of 1848.

CONCERNING COMMUNISM

"That infamous doctrine of so-called Communism is absolutely contrary to the natural law itself, and if once adopted, would utterly destroy the right, property and possessions of all men, and even society itself." **Pope Pius IX, November 1846, Encyclical: The Dangers and Evils of the Times.**

"Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the Godless."—**Pope Pius XI, March 1937, Encyclical: Atheistic Communism.**

One Week Left to Aim at $2,750 And Help Bring Fr. Coughlin on Air

QUESTIONS FOR THIS WEEK

Picture No. 47

Picture No. 48

Make Your Selection by Number from Following Lists:

1. Because he has never been unorthodox.
2. Because he is the only public Catholic leader in America who seeks literally to teach the doctrines of Christ and the Popes on economic and social problems.
3. Because he has never disagreed with the Catholic hierarchy of the United States.
4. Because he fights the battles of the poor whom Christ loved.
5. Because by not supporting him the Catholic hierarchy is inconsistent.
6. Because by opposing him the Catholic hierarchy shows how far it has wandered from the teachings of Christ.
7. To show bankers that spirituality comes before materiality.
8. As an example to non-Catholics.

1. Communist Russia.
2. Fascist Germany and Italy.
3. British propaganda relative to her investments in the Far East.
4. South American politics.
5. Imperialistic tendencies of the New Deal.
6. Mexico.
7. Failure of foreign nations to pay debts incurred in the Great War.
8. The Spanish civil war.

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Write clearly the number in the little square.

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No. 47 For Question No. 47 I Select Answer No..... ☐ No. 48 For Question No. 48 I Select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

Have You Mailed That Subscription?

Contestants are reminded that, in order to qualify for the prizes, each set of solutions must have a corresponding yearly new subscription to **SOCIAL JUSTICE**. This subscription with the remittance of $2.00 must be sent in at some time BEFORE THE CONTEST CLOSES. You may instead send two six months subscriptions at $1.00 each.

As the closing date is only one week off we would urge all who have delayed in getting this very necessary subscription to do so at once and send it in.

In order to be sure of your proper credit BE CAREFUL TO ADDRESS THIS SUBSCRIPTION AND REMITTANCE TO "CONTEST EDITOR," SOCIAL JUSTICE, ROYAL OAK, MICHIGAN.

ADDRESS—
"CONTEST EDITOR"
SOCIAL JUSTICE
ROYAL OAK, MICH.

ONE MORE WEEK—to strike for your share of $7,750.00 in Cash Prizes—and help bring Father Coughlin back on the air.

If you have not yet entered the great "KNOW AMERICA" Contest—WAIT UNTIL NEXT WEEK TO ENTER.

In our issue of December 6 we shall reprint ALL 50 PICTURE-QUESTIONS of the Contest. We are doing this for the benefit and convenience of those who delayed until the eleventh hour.

BUT GET YOUR ONE YEARY OR TWO HALF-YEARLY SUBSCRIPTIONS THIS WEEK! You don't have to send them in this week—but GET THEM, for the rules require them to qualify you as a prize-winner. Get them THIS WEEK and have that part of your drive for the Grand Prize of $2,750 over with.

On this page today you will find a subscription blank. The rules require one yearly subscription at $2.00, or two half-yearly subscriptions at $1.00 each. NOW—THIS WEEK—IS THE TIME TO GET THEM.

You want Father Coughlin back on the air. We all do. The United States today needs his great truth-telling voice to point out our National economic evils.

By entering this great Contest you are doing your part to bring our leader once again to the microphone—and at the same time strike for fortune for yourself.

Cash awards of $7,750.00 are awaiting 335 readers. A Grand Prize of $2,750.00 could be awaiting YOU—for YOU CAN WIN!

Be ready next week to enter. Be prepared with your subscription. It's your last chance.

Rules of Contest

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of the National Union for Social Justice, or members of their families.
2. Two pictures each week for 25 consecutive weeks, beginning Monday, June 21, 1937. Each picture contains a question dealing with a live economic or social problem affecting the United States during the current year.
3. A Grand Prize of $2,750.00 will be awarded to the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed in the columns of SOCIAL JUSTICE or in his public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.
4. In order to qualify as a prize-winner, the contestant is required to send in 10 cents in coin (not stamps) with each weekly Coupon; and to obtain at some time during the Contest one NEW yearly subscriber to SOCIAL JUSTICE at $2.00 per year. The remittance of 10 cents in coin and the effort of obtaining the subscription is in payment for a handsomely illustrated 165-page book descriptive of the Shrine of the Little Flower. Purchase of this book, which will be delivered after the close is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome
6. In event of ties additional pictures and questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate Coupons. Neatness will NOT count.
8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.
9. A contestant may send in any number of answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set, and one yearly subscription for each set submitted will be entitled to one book for each set.

335 WILL WIN

Grand Prize $2,750.00

Second Prize	**$1,250.00**
Third Prize	**$500.00**
Fourth Prize	**$200.00**
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10 Prizes of	**$50.00 Each**
20 Prizes of	**$25.00 Each**
100 Prizes of	**$10.00 Each**
200 Prizes of	**$5.00 Each**

Social Justice Subscription Blank

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In order to qualify as a prize winner in your "Know America" Contest, I am enclosing herewith my remittance of $2.00 payment in full for one yearly subscription or two six months subscriptions for **SOCIAL JUSTICE**.

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Administration Forced Nearer Honest Money

Idle Money Myth Still Lures Unwary

By Robert H. Hemphill
(Written for SOCIAL JUSTICE)

THE president has called into consultation several business leaders to offer suggestions for offsetting the recent business recession in several lines of "heavy industries" which produce what is known as "capital goods" to distinguish them from the producers of "consumer goods" which are all the things we consume.

We are having a slump which is the direct result of a contraction of demand bank deposits—the imaginary money which is created by the banks and which we use as our principal medium of exchange. In January we had in circulation about $23.5-billions of this imaginary money, and we were producing and consuming at the rate of about $70-billions of goods and services per annum. Since that time the banks have canceled more than one billion of this circulating purchasing power and the business of the nation has declined correspondingly. We are now producing and consuming at the rate of $65-billions of goods and services per annum, or less.

Advisers' Ideas of Money Vague

The distinguished gentlemen whom the president has consulted very likely do not know these facts. Their ideas about the supply of money in the nation and just how it operates are very vague because they have spent their lives in concentrated study of their own respective businesses. I doubt very much if any of them know how much money there is in circulation, or how fast it is spent.

They all agree, however, that "private capital" should be encouraged to come out of idleness and become again active, and they advocate certain measures which they believe would induce large numbers of persons to expand their businesses and to build homes and thus revive the "heavy industries" business.

Their ideas about this "private capital" are equally vague. They will admit that they do not have any of this idle capital personally and they are aware that their intimate friends are in the same boat, **but they feel sure that someone does have large amounts of it** and that it would be immediately put to work if the proper inducements were made.

This is a very pertinent illustration of the confused thinking of able and successful men when they get off their particular specialties. **There is no such great fund of idle capital as these men imagine,** and if the president unfortunately relies upon such an assumption to carry out the building program he is said to be considering, and if he relies upon its success to overcome the current recession in business, both he and the country will be just as disappointed as they were in 1934 when his widely publicized program of a similar character was such a complete flop, as this writer predicted it would be, and for the same reasons.

The only inactive medium of exchange at any time in the nation is the potential credit of the commercial banks. What these eminent gentlemen, who are advising the president, have in mind is that under certain favorable conditions, there appears to be a great deal of money in circulation and they believe that under less favorable conditions people hoard this money and will not spend it. What is actually true is that in all previous times, under favorable conditions, commercial banks who have the monopoly, under our laws, of coining our only practical substitute for money, have, by their liberal loans, created a great revolving fund of credit bank deposits, which we use as a substitute for money.

Wildcat Banking Days Are Over

I do not think they will ever do this again. In a widely published editorial in 1934 I said that **the commercial banking system as a producer of our principal medium of exchange was all washed up and would never function again in that role.** The subsequent years, it now seems to me, have abundantly confirmed the accuracy of that view.

It is too bad, however, that it will be necessary for the president to undertake another certain failure to convince him and his advisers as to facts which ought to be perfectly clear to them.

What seems to be difficult for some of our smart financiers to understand is that the days of wildcat banking are over. The kind of loans which produced the great revolving fund of credit which gave us our former periods of prosperity, were essentially unsound and periodically wrecked the commercial banking system.

There are not enough sound loans and there never have been and never will be enough to produce the credit currency which the nation must have to permit full employment and production.

As soon as the president and his advisers can no longer avoid this fact, we will begin building a real monetary and banking system for this nation and our economic troubles will be over.

The Searchlight

WASHINGTON, D. C. — The Department of Commerce, through its Division of Economic Research, recently released a very significant report. It showed how the various economic groups fared as to national income. The report is as follows:

Manufacturing	**23.0 per cent**
Government	**14.5** "
Trade	**12.9** "
Service	**12.2** "
Finance	**9.8** "
Agriculture	**9.4** "
Transportation	**7.7** "
Miscellaneous	**4.1** "
Mining	**1.8** "
Power and Gas	**1.7** "
Construction	**1.7** "
Communications	**1.2** "

One pointed comparison shows that agriculture, which includes more than one-fourth of our total population and which feeds and clothes the nation, received only 9.4 per cent. In other words, **the functions of government received almost 60 per cent more than this basic economic group!** The figures are for 1936 with the total income about $64-billion. Cost of government should be brought down in proportion.

Living Costs Up 6 Per Cent in Year

DETROIT, MICHIGAN—According to a survey made by the Visiting Housekeeper Association, living costs in the Detroit area have advanced nearly 6 per cent over last year. The biggest item was rent, advancing over 7 per cent. The survey is based on absolute minimums both in food, clothing and shelter. We wonder if the union leaders of the C.I.O. are aware of the increased cost of living. **Why do they not strike against a dishonest money system and go to the substance and root of the trouble instead of chasing phantoms**—the phantom of a 5 cent wage increase which can be completely invalidated by a dishonest, fluctuating dollar?

Michigan Eyes Bank Insurance

LANSING, MICH. — Gov. Frank Murphy of Michigan, ardent New Dealer, may advocate the adopting by the Michigan legislature of Justice Brandeis' Massachusetts savings bank insurance plan "as a possible measure of enlarged security for our people." The governor says he has come to the conclusion that the theory of the plan is sound and that it is conducted largely from the standpoint of rendering social service. The worth in the latter connection, he points out, appears to be reflected by the long success it has enjoyed in Massachusetts. With savings banks, under rigid Massachusetts laws, selling insurance the customer is saved the expenses of advertising and salesmanship. For safety, policies are limited to $1,000 per bank per customer. The weakness is that the people as a whole are lethargic and have to be "sold" life insurance. Otherwise, **no insurance for many of those whose families need it most.**

—Fitzpatrick in St. Louis Post-Dispatch.
"A Surprised 'Royalist'"

S. E. C. Cuts Margins To Help Wall Street

Apparently inviting a renewal of the speculative excesses that led to the crash in 1929, the Federal Reserve Board has taken advantage of a convenient legal loophole to permit big bankers greater freedom in playing the stock market with fountain - pen credit.

The bank board made use of the authority given it under the Securities Exchange Act to reduce margin requirement for market purchases from 55 to 40 per cent, thus flashing a "green light" to Wall Street interests that have been held in restraint for about a year.

At the same time the board imposed a margin of 50 per cent on short sales, reputedly to strike at "bear" speculation, but really to offset adverse public reaction to the new regulation affecting regular trading.

Newspapers Hail Market Upsurge

In issuing the new regulations the Federal Reserve governors acted with their usual disregard for the democratic processes of government. No explanation whatever was offered, and there was no previous consultation with the Securities Exchange Commission.

As was expected, the lowering of margin requirements shot the stock market skywards. Issues soared one to eight points and the ticker tape dropped minutes behind as buying orders swamped the exchange. Bank - controlled newspapers dramatized the upturn as a propitious development; which it was to wealthy bankers. But the great majority of the population did not derive any real profits from the market reaction.

Great stress was placed on the claim that "the public" will now be able to purchase stock on a 40 per cent margin —as if the general public has any money, over and above what it needs for food, rent and clothing, with which to play the market.

Has Authority To Fix Margin

Under the Securities Exchange Act, the Federal Reserve Board has the authority to raise or lower marginal security on loans made by banks for speculative purposes within a range of from 25 to 55 per cent. In April of last year the margin was fixed at 55 per cent by the board, precipitating a howl from Wall Street that persisted until the new regulations were announced.

President Roosevelt has been betwixt and between on the stock market problem. Before the recent drop in the market he was reported to be alarmed about stock gambling taking place in his administration. After the drop, and before the announcement of a lower margin, he was alarmed by the threats of Wall Street speculators to effect a business upheaval unless an end was put to what they termed "over regulation."

Nation Heads For Another Crash of 1929

The New Deal administration gave the "kiss of death" to 27,000,000 persons who voted for Roosevelt in the last election and at the same time, went body and soul to the money changers when Secretary of the Treasury Morgenthau summed up his recent budget declaration with the remark:

"The attainment of these ends rests very greatly on private initiative and on the co-operation of private enterprise"

In these words the secretary committed the administration irrevocably to the philosophy of rugged individualism that hurtled the nation into the holacaust of 1929.

No Recovery Without Financial Reform

SOCIAL JUSTICE

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Leftist Plotters Meet in Secret To Plan America's 'United Front'

Brazil President Declares Himself in as 'Dictator'

Edict Meets Problems of Coffee, Debts

On the anniversary day of the World war Armistice, November 11, 1937—the news was flashed through the world that President Getulio Vargas of Brazil had succeeded with his constitutional reforms in establishing a dictatorship at the expense of representative government.

The new corporate state faced a problem, the solution of which could not be made under the old constitutional limitations of authority. The strong advances of the Communists threatened a communistic state and the president appealed to the people to vote the dictatorship rather than accept Communism.

President Will Rule by Decree

The term of the president has been extended and, instead of being limited to one term, the new constitution is silent on the availability of a president for re-election.

In place of a representative assembly the new constitution places behind the president a consultive council on "National Economy," half of whose members are elected by workers' syndicates and half by the employers' groups, divided into commercial, industrial and professional associations. In place of the old political regime, candidates for the new council must be technically prepared. This council, with the president, constitutes the new government of Brazil.

Brazil's Problem Coffee and Debts

In addition to the real government there is provided a Chamber of Deputies and a Federal Council. The Chamber being based upon proportionate representation, as is our House of Representatives, and the Council based upon state representation, as is our Senate.

The new constitution will be submitted to the people and in the meantime the old constitution is abolished and the president will rule as an absolute dictator by decree.

Behind this news every student of social justice must realize that the two-fold problem of Brazil is understood as "coffee and foreign debts." In America we would say "agriculture and debts."

The great agricultural crop of Brazil is coffee and when a bountiful nature produced it in abundance the Brazilians fell into error by destroying surpluses as the road to wealth.

Debt was the other cause of the destruction of old Brazil. The new **Brazil is numbered among the many nations that have discovered that debts,—non-productive interest bearing debts—are unpayable.**

The first act of the provisional government has been foreign debt repudiation.

The news from Brazil is startling news to an out-moded capitalism that has so far refused to accept the teachings of social justice!

President Getulio Vargas of Brazil, under a new constitution promulgated on Nov. 10, will remain in office indefinitely as head of a corporative state. This informal portrait study of President Vargas was snapped at a dinner for President Roosevelt a year ago. Picture by Acme.

Took A Revolt To Get Central Bank of Brazil

Immediately upon the news that the Brazilian government had repealed its constitution, in favor of a new and Fascistic form, leading American bankers reflected their views in the public press by advising that before a plebiscite is held in Brazil for the approval of a new constitution, **Brazil should attempt to establish a Central Bank of Brazil, government owned.**

The meaning of this news is so apparent that one wonders how long—Oh Lord, how long! —will this older land of ours permit itself to remain under the financial control of a private banking system when written into our Constitution in 1787 and kept there ever since is the power of Congress to issue the money of the United States.

Only when revolution actually comes does the banking mind admit the oft repeated truth expressed by the priest of the radio, that a government owned Central Bank is part of the solution of our major economic difficulties.

20 Questions And Answers On Communism

(Continued from Page 13)

citizens who reading newspapers live and die **in the belief that they have known something of what has been passing in the world of their time."**

The recent report of the Federal Trade Commission to the U. S. Senate, on "propaganda activities" of public utility corporations, disclosed a shameful condition reflecting upon a large section of the press of the nation — **plain propaganda, prepared by public utility corporations, being actually inserted under the guise of editorials. (Part 71-A, Report of Federal Trade Commission, December, 1934.)**

17. What is the first and most necessary remedy for the rapidly spreading Communist evils?

The complete elimination from public office of everyone who has in any manner aided, or been friendly or sympathetic to, any phase of the Communist program, whether corruptly or negligently. What is needed is an Anti-Communist party, dedicated to the preservation of the American republic in accordance with its fundamental law or Constitution, enforceable by the Supreme Court of the United States.

18. Do the Communists themselves realize that this is an efficient remedy?

Yes. It was expressly anticipated and opposed in instructions given by the Secretary-General of the Seventh World Congress of the Communist International in 1935, as follows:

..."**In no case** must the initiative of organizing the party be allowed to pass to elements desirous of utilizing the discontent of the masses which have become disillusioned in both of the bourgeoisie parties, Democratic and Republican, in order to create a **'third party' in the United States, as an anti-Communist party, a party directed against the revolutionary movement." pp.** 42-43 Communist pamphlet **"Dimitroff-Working Class Unity—Bulwark against Fascism,"** September, 1935.

19. When public officials or others insist upon collaborating with Communists, and co-operating with them as to certain of their ideas, are they entitled to further confidence?

Absolutely no. The brazen hypocrisy of the Communists, and the undeniable criminality of their plot **render it impossible for any collaboration with them by well-informed and right-thinking persons.**

20. What attention should be paid to those who urge that nothing be done against the Communists and radicals in steps taken to cure the present plight of humanity?

They should be regarded either as betrayers of mankind, or as so ignorant or indifferent as to have no right to consideration. The present plight of society may be likened to a community, once free, happy and prosperous, but which has been invaded by packs of wolves.

Control Held Temporarily By Socialists

Fearful that **SOCIAL JUSTICE** reporters had learned about plans for a secret rendezvous of the "united front," to have been held near Towanda, Pa., September 3 to 8, the leftist plotters shifted their gathering to an obscure hideout at Emporium, Pa.

Here, delegates from 162 organizations — including virtually every leftist and subversive group in the United States —spoke for a boasted total of 8 millions. These included the C.I.O., Communist Party, Socialist Party, American Workers' Party, Non - Partisan League, Church League for Industrial Democracy, American League Against War and Fascism, etc., etc.

Name Brophy Chairman

Norman Thomas, Socialist leader, won temporarily in a fight for control of the "united front" movement over William Z. Foster, Communist. Foster bitterly protested the burden of repaying Moscow's huge loan, which Thomas met with a proposition to tax each member 20 cents to reimburse Moscow.

An executive committee consisting of John Brophy as chairman, David Dubinsky, Jack Altman, Merrill Jackson, Ray Edmonson and Margaret Lamont, was appointed.

Major Berry Is "Liaison"

Major Berry was instructed **to "keep out of the limelight" —for the present.** The strategists agreed that he should be primed to take the place of John L. Lewis.

Berry, who has been active in previous meetings, is regarded as the "administration's man" in the united front.

Although he had been reported in this country to advise with the plotters, Leon Trotsky did not appear at the secret meeting. Neither did Berry nor Kraganovitch, the Moscow spokesman."

Careful instructions were issued to all delegates **that all knowledge of a "united front" must be kept from the American public.**

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